
		Sunne rysetb		houre	4. minut. 14.
					7 minut. 46.

February		Mornyng prayer.		Euenyng prayer.	
		i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
d Kalend	Fast.	Exod. xl.	Mark. i.	Exo. xli.	i. Co. xiii.
e iiii No	Burit. Mar.	Wisd. ix.	ii	Wisd. xii	xiiii
f iii No	Blasii	Exod. xlii	iii	Exo. xliii	xv
g prid. No		xv	iiii	xvi	xvi
A Nonas.	Agathe.	xvii	v	xviii	ii. Cor. i.
b viii Id.		xix	vi	xx	ii
c vii Id		xxi	vii	xxii	iii
d vi Id	Solin Vif.	xxiii	viii	xxiiii	iiii
e v Id		xxv	ix	xxvi	v
f iiii Id		xxvii	x	Le. xviii.	vi
g iii Id		Leui. xix.	xi	xx	vii
A prid. Id.		xxi	xii	Num. xi	viii
b Idus.		Num. xii	xiii	xiii	ix
c xvi kl	Valentine	xiiii	xiiii	xvi	x
d xv kl	Marche.	xvii	xv	xx	xi
e xiiii kl		xxi	xvi	xxii	xii
f xiii kl		xxiii	Luk. vi. i	xxiiii	xiii
g xii kl		xxv	vi. i.	xxvii	Gala. i.
A xi kl		xxx	ii	xxxi	ii
b x kl		xxxii	iii	xxxb	iii
c ix kl		xxxvi	iiii	Deut. i.	iiii
d viii kl		Deut. ii.	v	iii	v
e vii kl	Fast.	iiii	vi	v	vi
f vi kl	S. Mathias.	Wisd. xix	vii	[illegible]	[illegible]
g v kl		Deut. vi.	viii	Deut. vii	[illegible]
A iiii kl		viii	ix	ix	iii
b iii kl		x	x	xi	[illegible]
c prid. kl.		xiii	xi	xv	[illegible]

Sonne	ryseth.	houre	minut.				
	falleth						
March			Monkysshyght		Euening Prayer.		
Kalendes.			i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson	
rrr	b	Kalend	Dauid	Deu. rvi	Luk. rii.	Deu. rvii	Ephes.
i	c	vi No	Cedde.	rviii	riii	rix	Philip.
ii	d	v No		rr	riiii	rxi	ii
iii	e	iiii No		rxii	rv	rxiii	iii
iiii	f	iii No		rxv	rvi	rxvi	iiii
v	g	pxid. No		rxvii	rvii	rxviii	Colos.
vi	A	Nonas	Perpetue.	rxix	rviii	rxx	i
vii	b	viii Id		rxxi	rix	rxxii	iii
viii	c	vii Id		rxxiii	rx	rxxiiii	iiii
ix	d	vi Id		Iosue. i.	rxi	Iosue. ii.	i. Thes.
x	e	v Id		iii	rxii	iiii	ii
xi	f	iiii Id	Gregory	v	rxiii	vi	iii
xii	g	iii Id	Bol in Arie	vii	rxiiii	viii	iiii
xiii	A	pxid. Id		ix	Iohn. i.	x	v
xiiii	b	Idus		xxiii	ii	xxii	i. Tim.
xv	c	xvii kl	Ypitis.	Iudg. i.	iii	Iudg. ii.	ii
xvi	d	xvi kl		iii	iiii	iiii	iii
xvii	e	xv kl	Edwarde.	v.	v	vi	iiii
xviii	f	xiiii kl		vii	vi	viii	v
xix	g	xiii kl		ix	vii	x	vi
xx	A	xii kl	Benedicti	xi	viii	xii	i. Tim.
xxi	b	xi kl		xiii	ix	xiiii	vi
xxii	c	x kl		xv	x	xvi	Titus.
xxiii	d	ix kl	Fast.	xvii	xi	xviii	Philem.
xxiiii	e	viii kl	Annu. of Pas	Iudg. xix	xiii	Iudg. xx	Ebre.
xxv	f	vii kl		Iudg. xxi	xiiii	Ruth. i	ii
xxvi	g	vi kl		Ruth. ii	xv	iii	iii
xxvii	A	v kl		iiii	xvi	v	i. King. i
xxviii	b	iiii kl		i. King. ii	xvii	vii	ii
xxix	c	iii kl		iiii	xviii	viii	iii
xxx	d	pxid. kl					

ryſeth | Sunne | houre | minut. | 6. minut. 30.

April. February. Morning prayer. Euening prayer.

		Leſſon	ii. Leſſon	Leſſon.	ii. Leſſon.
		i. king. vi	John. ii	i. king. 7	Hebre. iii
		viii	xx	ix	iiii.
	Richarde.	x	xxi	xi	b
	Ambroſe.	xii	Acres. i.	xiii	vi
		xiiii	ii	xv	vii
		xvi	iii	xvii	viii
		xviii	iiii	xix	ix
		xx	v	xxi	x
		xxii	vi	xxiii	xi
	Sol in Tau	xxiiii	vii	xxv	xii
		xxvi	viii	xxvii	xiii
		xxviii	ix	xxix	Jacob. i.
		xxx	x	xxxi	ii
	Mali.	ii. king. i	xi	ii. kin. ii	iii
		iii	xii	iiii	iiii
		v	xiii	vi	v
		vii	xiiii	viii	i. Pet. i.
		ix	xv	x	ii
	Alphege.	xi	xvi	xii	iii
		xiii	xvii	xiiii	iiii
		xv	xviii	xvi	v
		xvii	xix	xviii	i. Pet. i.
	S. Geozge.	xix	xx	xx	ii
		xxi	xxi	xxii	iii
	Mark Euan	Ecclo viii	xxii	Eccle v	i. John. i.
		ii. king. 21	xxiii	2. kin. 24	ii
		iii. king. i	xxiiii	3. king. 2	iii
		iii	xvi	iiii	iiii
		v	xxvi	vi	v
		vii	xxviii	viii	ii. iii. Jo.

Sonne ryseth. houre
Sonne falleth. houre 7. minut. 42.

Maye	Psalmes		Mornyng prayer		Euensong prayer.	
			i. Lesson		ii. Lesson	
i	b Kalend.	Philippe Ja	Eccle vii	Act. viii.	Eccle ix	Judas
ii	c vi No.		iii. kin. ix	xxviii	iii. kin. x.	Rom.
iii	d v. No.	Inu. of ☩ cro	xi	Mark. i.	xii	ii
iiii	e iiii No.		xiii	ii	xiiii	iii
v	f iii No.		xv	iii	xvi	iiii
vi	g pxid. No	John Euan.	xvii	iiii	xviii	v
vii	A Nonas		xix	v	xx	vi
viii	b viii Id.		xxi	vi	xxii	vii
ix	c vii Id.		4. king. i	vii	4. kin. ii	viii
x	d vi Id.		iii	viii	iiii	ix
xi	e v Id.	Sol in Gen	v	ix	vi	x
xii	f iiii Id.		vi	x	viii	xi
xiii	g iii Id.		ix	xi	x	xii
xiiii	A pxid. Id.		xi	xii	xii	xiii
xv	b Idus		xiii	xiii	xiiii	xiiii
xvi	c xvii kl.	Iuuii.	xv	xiiii	xvi	xv
xvii	d xvi kl.		xvii	xv	xviii	xvi
xviii	e xv kl.		xix	xvi	xx	xvii
xix	f xiiii kl.	Dunstane.	xxi	xvii	xxii	xviii
xx	g xiii kl.		xxiii	xviii	xxiiii	xix
xxi	A xii kl.		xxv	xix	i. Esd. i.	xx
xxii	b xi kl.		i. Esd. iii	xx	iii	xxi
xxiii	c x kl.		v	xxi	vi	xxii
xxiiii	d ix kl.		vii	xxii	ix	xxiii
xxv	e viii kl.		ii. Esd. i.	xxiii	ii. Esd. ii	xxiiii
xxvi	f vii kl.	Augustine.	iiii	xxiiii	v	xxv
xxvii	g vi kl.		vi	xxv	viii	xxvi
xxviii	A v kl.		ix	xxvi	x	xxvii
xxix	b iiii kl.		xii	xxvii	Hester. i	xxviii
xxx	c iii kl.		Hester. ii	xxviii	iii	
xxxi	d pxid. kl.		iiii	Mark. i.	v	

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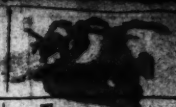
Sunne rose 4. minut. 34.
Sunne falleth houre 8 minut. 26.

			Morning prayer.		Euening prayer.	
			i. Lesson	ii. Lesson		ii. Lesson.
			Hest. bi.	Mark. ii.	Hest. bii.	i. Cor. rb.
f iiii No.			biiii	iii	ir	rbi
g iii No.	Pichannede.		Job. i.	iiii	Job. ii.	ii. Cor. i.
A pzid. No			iii	b	iiii	ii
b Nonas.	Boniface.		b	bi	bi	iii
c viii Id.			bii	bii	biii	iiii
d vii Id.			ir	biii	r	b
e vi Id.			ri	ir	rii	bi
f v Id.			riii	r	riiii	bii
g iiii Id.			rb	ri	rbi	biii
A iii Id.	Barn[illegible] apo		Eccle. r.	Act. riiii.	Eccl. rii.	Act. rb.
b pzid. Id.	Sol in Tau.		Job. 17 18	Mark. rii	Job. rir.	ii. Cor. ir.
c Idus.	Solstitū cessi.		rr	riii	rri	r
d xviii kl	July.		rrii	riiii	rriii	ri
e xvii kl.			rriiii. rrb	rb	26. 27.	rii
f xvi kl.			rrbiii	rbi	rrir	riii
g xv kl.			rrr	Luke. i.	rrri	Galat. i.
A xiiii kl.			rrrii	ii	rrriii	ii
b xiii kl.			rrriii	iii	rrrb	iii
c xii kl.	Edwarde.		rrrbi	iiii	rrrbii	biii
d xi kl.			rrrbiii	b	rrrir	b
e x kl.			rl	bi	rli	bi
f ix kl.	Fast.		rlii	bii	Pzou. i.	Ephe. i.
g viii kl.	John Bapt		Mala. iii	Mat. riii	Mala. iiii	Math. iii
A vii kl.			Pzou. ii	Luk. biii	Pzou. iii	Ephe. ii.
b vi kl.			iiii	ir	b	iii
c v kl.			bi	r	bii	iiii
d iiii kl.	Fast.		biii	ri	ir	b
e iii kl.	S. Peter ad		Eccle. rb	Act. iii.	Eccl. rir	Act. iiii
f pzid. kl.			Pzou. r.	Luke. rii	Pzou. ri.	Ephe. bi.

			Sunne ryseth.		4. minut.	18.			
			kalleth	houre	8. minut.	42.			
July					*Mornyng prayer.*		*Euenyng prayer.*		
Dayes.					i. Lesson	ii. Lesson	i. Lesson.	ii. Lesson.	
i	g	Kalend.	Visita. Ma.		Dzeu. xlii	Luk. xiii	Dzeu. xlii	Pslm.	
ii	a	vi No			xliii	xiiii	xb	ii	
iii	b	v No	Martin.		xbi	xb	xbii	iii	
iiii	c	iiii No			xbiii	xbi	xix	iiii	
v	d	iii No			xx	xbii	xxi	Coloss.	
vi	e	pzid. No	Dog dayes.		xxii	xbiii	xxiii	ii	
vii	f	Nonas.			xxiiii	xix	xxb	iii	
viii	g	viii Id.			xxbi	xx	xxbii	iiii	
ix	a	vii Id			xxbiii	xxi	xxix	i. Thes.	
x	b	vi Id			xxxi	xxii	Eccle. i.	ii	
xi	c	v Id			Eccle. ii.	xxiii	iii	iii	
xii	d	iiii Id	Sol in Leo.		iiii	xxiiii	v	iiii	
xiii	e	iii Id			vi	John. i.	vii	v	
xiiii	f	pzid. Id.			viii	ii	ix	ii. Thes.	
xv	g	Idus.	Swithuni		x	iii	xi	ii	
xvi	a	xvii kl	Augustii.		xii	iiii	Jere. i.	iii	
xvii	b	xvi kl			Jere. ii.	v	iii	i. Tim.	
xviii	c	xv kl			iiii	vi	v	ii iii	
xix	d	xiiii kl			vi	vii	vii	iiii	
xx	e	xiii kl	Margaret.		viii	viii	ix	v	
xxi	f	xii kl			x	ix	xi	vi	
xxii	g	xi kl	Magdalen.		xii	x	xiii	ii. Tim.	
xxiii	a	x kl			xiiii	xi	xv	ii	
xxiiii	b	ix kl	Fast.		xvi	xii	xvii	iii	
xxv	c	viii kl	James apo.		Eccle. xii	xiii	Eccle. 23	iiii	
xxvi	d	vii kl	Anne.		Jer. xviii	xiiii	Jer. xix.	Titus	
xxvii	e	vi kl			xx	xv	xxi	ii iii	
xxviii	f	v kl			xxii	xvi	xxiii	Philem.	
xxix	g	iiii kl			xxiiii	xvii	xxv	Hebr.	
xxx	a	iii kl			xxvi	xviii	xxvii	ii	
xxxi	b	pzid. kl.			xxviii	xix	xxix		

		sunne	ryseth	houre	min. 34.	
			falleth	houre	7 min. 26.	
August			Mornyng pray			
Kalendes.			i. Lection	ii. Lection	i. Lection	ii. Lection
g	Kalend.	Lammas.	Jer. xxx.	John xx	Jer. xxxi	Hebr. viii
d	viii No		xxxii	xxi	xxxiii	b
e	vii No		xxxiiii	Actes. i	xxxv	bi
f	vi id. No		xxxvi	ii	xxxvii	bii
g	Nonas		xxxviii	iii	xxxix	biii
A	viii Id	Transfigur	xl	iiii	xli	ir
b	vii Id	Name of Je.	xlii	v	xliii	r
c	vi Id		xliiii	vi	45 46	ri
d	v Id		xlvii	vii	xlviii	rii
e	iiii Id	Laurence.	xlix	viii	l	riii
f	iii Id		li	ix	lii	Jacob. i
g	ii id. Id		Lame. i	x	Lamen. 2	ii
A	Idus.		iii	xi	iiii	iii
b	xix Kl	Septembris	v	xii	Ezech. ii.	iiii
c	xviii kl	Sol in virg.	Ezech. iii	xiii	vi	v
d	xvii kl		vii	xiiii	xiii	i. Pet. i
e	xvi kl		xiiii	xv	xviii	ii
f	xv kl		xxxiii	xvi	xxxiiii	iii
g	xiiii kl		Dani. i.	xvii	Dan. ii.	iiii
A	xiii kl		iii	xviii	iiii	v
b	xii kl		v	xix	vi	ii. pet. i
c	xi kl		vii	xx	viii	ii
d	x kl	Fast	ix	xxi	x	iii
e	ix kl	Barth. Apo	Ecclc. 25	xxii	Eccle. 29	i. Jab. i.
f	viii kl		Dani. xi	xxiii	Dan. xii	ii
g	vii kl		xiii	xxiiii	xiiii	iii
A	vi kl		Ose. i	xxv	Ose ii. iii	iiii
b	v kl	Augustine.	iiii	xxvi	v vi	v
c	iiii kl	Dead. of Jo.	vii	xxvii	viii	ii. iii. Jo
d	iii kl		ix	xxviii	x	Jude. i
e	ii kl		xi	Matth. i	xii	Rom. i.

Sunne ryseth houre minut. 30
falleth houre minut. 30.



September

Psalmes.				Morning prayer. i. Lesson.	ii. Lesson	Euening prayer. i. Lesson.	ii. Lesson
i	f	Kalend.	Gyles.	Ose. xiii.	Math. ii.	Ose. xiiii	Rom. i
ii	g	iiii No		Joel. i.	iii	Joel. ii.	iii
iii	A	iii No		iii	iiii	Amos. i	iiii
iiii	b	Prid. No		Amos. ii.	v	iii	v
v	c	Jonas.	Dog days en	iiii	vi	v	vi
vi	d	viii Id		vi	vii	vii	vii
vii	e	vii Id		vii	viii	ix	viii
viii	f	vi Id	Nati. Mary	Abdias. i	ix	Jonas. i.	ix
ix	g	v Id		Jo. ii. iii.	x	iiii	x
x	A	iiii Id		Miche. i.	xi	Mich. ii	xi
xi	b	iii Id		iii	xii	iiii	xii
xii	c	Prid. Id.		v	xiii	vi	xiii
xiii	d	Idus.	Sol in Lib.	vii	xiiii	Naum. i	xiiii
xiiii	e	xviii kl.	Holy crosse	Naum. ii	xv	iii	xv
xv	f	xvii kl.	Equinoct.	Abacu. i.	xvi	Abac. ii	xvi
xvi	g	xvi kl.	Autumnal.	iii	xvii	Soph. i.	i. Co
xvii	A	xv kl.	Lambert.	Soph. ii.	xviii	iii.	ii
xviii	b	xiiii kl.		Agge. i.	xix	Agge. ii	iii
xix	c	xiii kl.		Zach. i.	xx	Za. ii. iii	iiii
xx	d	xii kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Matheu	Eccle. 38.	xxii	Eccle. 39	vi
xxii	f	x kl.		Zach. vii	xxiii	Zach. 8	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xiii	xxvi	xiiii	x
xxvi	c	vi kl.	Cipzian.	Mala. i.	xxvii	Mala. ii	xi
xxvii	d	v kl.	[illegible]	iii	xxviii	iiii	xii
xxviii	e	iiii kl.		Toby. i.	Mark. i.	Toby. ii	xiii
xxix	f	iii kl.	S. Michael	Eccle. 39	ii	Eccle. 44	xiiii
xxx	g	Prid. kl.	Hierom.	Toby. iii	iii	Toby. v	xv

Sunne ryseth. 6. minut. 55.

Sunne falleth. 5. minut. 25.

October		Morning prayer.		Euensong.	
		i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
iii Kalend	Remige.	Toby. v.	Par. iiii.	Tobi. vi	i. Toz. rvi
ii vi No		vii	v	viii	ii. Toz. i
i v No		ix	vi	x	ii
Vltima No.		xi	vii	xii	iii
iii No.		xiii	viii	xiiii	iiii
ii Pri. No	Fayth	Judith. i	ix	Judit. ii.	v
i Nonas.		iii	x	iiii	vi
viii Id		v	xi	vi	vii
vii Id.	Dennis.	vii	xii	viii	viii
vi Id		ix	xiii	x	ix
v Id		xi	xiiii	xii	x
iiii Id		xiii	xv	xiiii	xi
iii Id	Edwarde.	xv	xvi	xvi	xii
ii Pri. Id	All Sco.	Wisd. i	Lu. vi. i.	Wisd. ii	xiii
i Idus.		iii	vi. i.	iiii	Galat. i.
xvii kl	Nouemb.	v	ii	vi	ii
xvi kl	Etheldrede.	vii	iii	viii	iii
xv kl	All Sayntes.	Eccle. ii.	iiii	Job. i.	iiii
xiiii kl	All Soules.	Wisd. ix.	v	Wisd. x.	v
xiii kl		xi	vi	xii	vi
xii kl		xiii	vii	xiiii	Ephes. i
xi kl		xv	viii	xvi	ii
x kl		xvii	ix	xviii	iii
ix kl		xix	x	Eccle. i.	iiii
viii kl	Trifpine.	Eccle. iii.	xi	iii	v
vii kl		iiii	xii	v	vi
vi kl	Fast.	vi	xiii	vii	Philip. i
v kl	Simon & Ju.	Job. 24. 25	xiiii	Job. xlii.	ii
iiii kl		Eccl. viii	xv	Eccle. ix.	iii
iii kl		x	xvi	xi	iiii
ii kl	Fast.	xii	xvii	xiii	Collos. i.

Sunne riseth. | houre | Sunne falleth. | houre | minut. 34 | minut. 26.

Nouember			Morning prayer.		Euening prayer.	
Calendes.			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i d	Kalend.	Al Saintes	Wisd. iii	Heb. xi. 12.	Wisd. v.	Apo. vii.
ii e	iiii No.		Eccle. xliii	Lu. xviii.	Eccle. xv	Coloss. iii.
iii f	iii No.		xvi	xix	xvii	iii.
iiii g	Pri. No		xviii	xx	xix	iiii
v A	Nonas.		xx	xxi	xxi	i. Thes. i.
vi b	viii Id	Leonard.	xxii	xxii	xxiii	ii
vii c	vii Id.		xxiiii	xxiii	xxv	iii
viii d	vi Id		xxvii	xxiiii	xxviii	iiii
ix e	v Id		xxix	John. i.	xxx	v
x f	iiii Id		xxxi	ii	xxxii	ii. Thes. i.
xi g	iii Id	S. Martin.	xxxiii	iii	xxxiiii	ii
xii A	Pri. Id.	Sol in sagi.	xxxv	iiii	xxxvi	iii
xiii b	Idus	Byrce.	xxxvii	v	xxxviii	i. Thim. i.
xiiii c	xviii kl	Decembris	xxxix	vi	xl	ii iii
xv d	xvii kl	Machute.	xli	vii	xlii	iiii
xvi e	xvi kl		xliii	viii	xliiii	v
xvii f	xv kl	Hugh.	xlv	ix	xlvi	vi
xviii g	xiiii kl	Aut. reg. El	xlvii	x	xlviii	ii. Tim. i.
xix A	xiii kl		xlix	xi	l	ii
xx b	xii kl	Edmund k.	li	xii	Baruc. i.	iii
xxi c	xi kl		Baruc. ii	xiii	iii	iiii
xxii d	x kl	Cycely.	iiii	xiiii	v	Titus i.
xxiii e	ix kl	Clement.	vi	xv	Esay. i.	ii ii.
xxiiii f	viii kl		Esay. ii.	xvi	iii	Philem.
xxv g	vii kl	Katherin.	iiii	xvii	v	Hebr. i.
xxvi A	vi kl		vi	xviii	vii	ii
xxvii b	v kl		viii	xix	ix	iii
xxviii c	iiii kl		x	xx	xi	iiii
xxix d	iii kl	Fast.	xii	xxi	xiii	v
xxx e	Pri. kl.	Andrew ap.	Rom. x.	Acts. i.	Rom. xii.	Rom. i.

Note, that the beginning of the .xxvi. Chapter of Genesis. (But when one is. &c.) must be read with the xxv. Chapter.

1664 Sunne [illegible] viii. min. 12.
falleth iiii. min. 48.

December		Mornyng prayer.		Euenyng prayer.	
Psalmes.		i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
f Kalend.		Ezra. xliii	Actes. ii.	Esay. xv.	Heb. viii.
g iiii No.		xvi	iii	xvii	viii
A iii No.		xviii	iiii	xix	ix
b pꝛid. No		xx. xxi.	v	xxii	x
c Nonas.		xxiii	vi	xxiiii	xi
d viii Id.	Nicholas.	xxv	vii. viii.	xxvi	xii
e vii Id.		xxvii	vii. viii.	xxviii	xiii
f vi Id.	Cõcept. Mar.	xxix	viiii	xxx	James. i.
g v Id.		xxxi	ix	xxxii	ii
A iiii Id.		xxxiii	x	xxxiiii	iii
b iii Id.		xxxv	xi	xxxvi	iiii
c pꝛid. Id.	Sol in Cap.	xxxvii	xii	xxxviii	v
d Idus.	Lucie.	xxxix	xiii	xl	i. Pet. i.
e xix kl	Januarii.	xli	xiiii	xlii	ii
f xviii kl		xliii	xv	xliiii	iii
g xvii kl.	Sapienc.	xlv	xvi	xlvi	iiii
A xvi kl.		xlvii	xvii	xlviii	v
b xv kl.		xlix	xviii	l.	ii. Pet. i.
c xiiii kl.		li	xix	lii	ii
d xiii kl.	Fast.	liii	xx	liiii	iii
e xii kl.	Thomas ap.	Pꝛo. xxiii	xxi	Pꝛou. 24	i. John. i.
f xi kl.		Esay. lv.	xxii	Esai. lvi.	ii
g x kl.		lvii	xxiii	lviii	iii
A ix kl.	Fast.	lix	xxiiii	lx	iiii
b viii kl.	Christmas.	Esay. lx.	Luk. xxii	Esay. lxi	Tit. iii.
c vii kl.	S. Stephan.	Pꝛo. 28.	Act. 6. 7.	Eccl. iiii.	Act. vii.
d vi kl.	Saint John.	Eccle. v.	Apoca. i.	Eccle. vi.	Apoc. xxii
e v kl.	Innocentes.	Jer. xxxi.	Act. xv.	Wisd. i.	i. Joh. v.
f iiii kl.		Esay. lxi	xxvi	Esay. lxii	ii. John.
g iii kl.		lxiii	xxvii	lxiiii	iii. John
A pꝛid. kl.	Siluester.	lxv	xxviii	lxvi	Jude. i.

¶ There to be vsed=

1666

ued for holydayes, and none other.

That is to say: All Sundayes in the yere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of Saint Mathie the Apostle. Of Thannunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Phillip and Jacob the Apostles. Of the Ascention of our Lorde Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew Apostle. Of S. Mathewe Apostle. Of S. Michaell Tharchaungell. Of S. Luke the Euangelist. Of S. Simon and Jude the Apostles. Of all Sainctes. Of S. Andrewe the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lorde. Of S. Stephan the Martir. Of S. John the Euangelist. Of the holy Innocentes. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitson weke.

¶ A Rule to knowe when the Terme beginneth and endeth.

Eight dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme whiche is but foure dayes before.

Hillary Terme beginneth the xviij. day of January, if it be not Sunday: If it be Sunday, then the next day after, & endeth the xij. of February.

¶ Easter Terme beginneth xviij. dayes after Easter, and endeth foure dayes after the Ascention day.

¶ Trinitie Terme beginneth the next daye after Corpus Christi day, and endeth the Wednesday fortnight after.

¶ Michaelmas Terme beginneth the ix. of October, if it be not Sunday, and endeth the xxviij. of November.



THERE was neuer any thyng by the wytte of man so well deuised, or so sure stablyshed, whiche in continuance of time hath not ben corrupted: as (amõg other thinges) it may plainely appeare by the common prayers in the Church, commonly called diuine seruice. The first originall and grounde whereof, yf a man wolde searche out by the auncient fathers, he shall fynde that the same was not ordeyned but of a good purpose, and for a great aduauncement of godlynes. For they so ordered the matter, that the whole Byble (or the greatest part thereof) shoulde be read ouer once in the yere: entendyng thereby that the clergie and specially suche as were ministers of the congregation, should (by often readyng and meditation of Gods worde) be stirred vp to godlynes them selues, and be more able to exhort other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people by dayly hearyng of holye scripture read in the Churche, shoulde continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeres passed, this godly and decent order of the auncient fathers hath ben so altered, broken, and neglected, by plantyng in vncertayne Stories, Legendes, Responses, Verses, vaine Repetitions, Commemorations, and Synodalles, that commonly when any booke of the Byble was begon, before three or foure Chapters were read out, all the rest are vnread. And in this sort, the booke of Esay was begon in Aduent, and the booke of Genesis in Septuagestima: but they were only begon, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, where as Saint Paule wolde haue suche language spoken to the people in the Churche, as they myght vnderstande and haue profit by hearyng the same: the seruice in this Church of Englande (these many yeres) haue ben read in Latin to the people, whiche they vnderstode not: so that they haue harde with their eares onely, and their harte, spirite, and mynde haue not ben edified thereby. And furthermore, notwithstan-

dyng that the auncient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe of late tyme a fewe of them haue ben dayly sayde, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pye, and the manyfold chaunges of the seruice, was the cause that to tourne the booke only was so harde and intricate a matter, that many times there was more busynesse to fynde out what shoulde be read, then to reade it when it was founde out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shalbe remedied. And for a redinesse in this matter, here is drawen out a Kalender for that purpose, whiche is playne and easy to be vnderstanded, wherein (so muche as may be) the readyng of holy Scriptures is so sette forth, that all thynges shalbe done in order, without breakyng one peece therof from another. For this cause be cutte of Anthemes, Respondes, Innitatories, and suche lyke thynges as did breake the continuall course of the readyng of the Scripture. Yet because there is no remedy but that of necessitie there muste be some rules: therefore certayne rules are here set forth, whiche as they be fewe in number, so they be playne and easye to be vnderstanded. So that here you haue an order for prayer (as touchyng the readyng of holye Scripture) muche agreable to the mynde and purpose of the olde fathers, and a great deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are lefte out many thynges, whereof some be vntrue, some vncertayne, some vayne and superfluous, and is ordeyned nothyng to be read but the very pure worde of God, the holy Scriptures, or that whiche is euidently grounded vpon the same, and that in such a language and order, as is moste easy and playne for the vnderstandyng both of the readers and hearers. It is also more commodious both for the shortnesse therof, and for the playnenesse of the order, and for that the rules be fewe and easy. Furthermore, by this order the Curates shall neede none other bookes for their publique seruice, but this and the Bible. By the meanes whereof, the people shall not be at so great charge for bookes, as in tyme paste they haue ben.

And where heretofore there hath ben great diuersitie in saying and singyng in Churches within this Realme, some folowyng Salisbury vse, some Hereforde vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from henceforth all the whole Realme shall haue but one vse. And yf any would iudge this way more paynefull, because that all thynges must be read vpon the booke, whereas before by the reason of so often repetition, they coulde say many thynges by harte: If those men wyll weygh theyr labour, with the profite and knowledge which daily they shall obteyne by readyng vppon the booke, they wyll not refuse the payne, in consideration of the great profite that shall ensue therof.

And forasmuche as nothyng can almost be so playnely sette forth, but doubtes may ryse in the vse & practising of the same: To appease all such diuersitie (yf any aryse) and for the resolution of all doubtes concernyng the maner howe to vnderstande, do and execute the thynges conteyned in this booke: The parties that so doubt, or diuersly take any thyng, shall alwayes resort to the Bishop of the Diocesse, who by his discretion shall take order for the quietyng and appeasyng of the same, so that the same order be not contrary to any thyng conteyned in this booke. And yf the Bishop of the Diocesse be in any doubt, then may he sende for the resolution therof vnto the Archbishop.

Though it be appoynted in the afore written Preface, that all thinges shalbe read and song in the Churche in the Englishe tongue, to the ende that the congregation maye be thereby edified: yet it is not ment, but when men saye Mornyng and Euenyng prayer priuately, they may say the same in any language that they themselues do vnderstande.

And all Priestes and Deacons shalbe bounde to say daily the Mornyng and Euenyng prayer, either priuatly or openly, except they be lette by preachyng, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parythe Churche or Chappell, beyng at home, and not beyng otherwyse reasonably letted, shall saye the same in the parythe Churche or Chappell where he ministreth, and shall tell a bell thereto a conuenient tyme before he begin, that such as be disposed maye come to

¶ The Table and Kalender expressyng the order of Psalmes and Lessons to be sayd at Mornyng and Euenyng prayer, throughout the yere (except certayne proper feastes) as the rules folowyng more plainely declare.

¶ The Order howe the Psalter is appoynted to be read.

THE Psalter shalbe read through once euery moneth. And because that some monethes be longer then some other be, it is thought good to make them euen by this meanes. To euery moneth shalbe appoynted (as concernyng this purpose) iust. xxx. dayes.

And because January and Marche hath one day aboue the sayde number, and Februarye whiche is placed betwene them both, hath only. xxviij. dayes: Februarye shall borowe of eyther of the monethes (of January and Marche) one daye. And so the Psalter which shalbe read in Februarye, must begyn at the laste day of January, and ende the fyrst day of Marche.

And where as May, July, August, October, and December hath. xxxi. dayes a peece: It is ordered that the same Psalmes shalbe read the last day of the sayde monethes, whiche were read the day before. So that the Psalter may begyn agayne the fyrst day of the next moneth ensuyng.

Nowe to knowe what Psalmes shalbe read euery daye, loke in the Kalender the number that is appoynted for the Psalmes, and then synde the same number in this Table, and vppon that number shall you see what Psalmes shalbe sayde at Mornyng and Euenyng prayer.

And where the. cxix. Psalme is deuided into. xxij. portions, and is ouerlong to be read at one tyme: It is so ordered, that at one tyme shall not be read aboue foure or fiue of the sayde portions, as you shall perceyue to be noted in this table folowyng.

And here is also to be noted, that in this Table, and in all other partes of the seruice, where any Psalmes are appoynted, the number is expressed after the great Englyshe Bible, whiche from the. ix. Psalme, vnto the. cxlvij. Psalme (folowyng the deuision of the Hebrues) doth vary in numbers from the common Latin translation.

TABLE

for the order of the Psalmes, to be sayde at Morning and Euening Prayer.

Morning prayer.	*Euening prayer.*
i. ii. iii. iiii. v.	vi. vii. viii.
ix. x. xi.	xii. xiii. xiiii.
xv. xvi. xvii.	xviii
xix. xx. xxi.	xxii. xxiii.
xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
xxx. xxxi.	xxxii. xxxiii. xxxiiii.
xxxv. xxxvi.	xxxvii.
xxxviii. xxxix. xl.	xli. xlii. xliii.
xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
l. li. lii.	liii. liiii. lv.
lvi. lvii. lviii.	lix. lx. lxi.
lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
lxviii.	lxix. lxx.
lxxi. lxxii.	lxxiii. lxxiiii.
lxxv. lxxvi. lxxvii.	lxxviii.
lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xc. xci. xcii.	xciii. xciiii.
xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
cii. ciii.	ciiii.
civ.	cvi.
cvii.	cviii. cix.
cx. cxi. cxii. cxiii.	cxiiii. cxv.
cxvi. cxvii. cxviii.	cxix. Inde. iii.
Inde. v.	Inde. iiii.
Inde. v. (cxxv.	Inde. iiii.
cxxvi. cxxvii. cxxviii. cxxviiii.	cxxx. cxxxi. cxxxii. cxxxiii. cxxxiiii.
cxxxv. cxxxvi. cxxxvii. cxxxviii.	cxxxix. cxl. cxli.
cxlii. cxliii. cxliv.	cxlv. cxlvi. cxlvii. cl.

THE ORDER HOVVE THE REST OF holy Scripture (beside the Psalter) is appoynted to be read.

THE olde Testamene is appoynted for the fyrst Lessons at Mornyng and Euenyng prayer, and shalbe read through euery yere once, except certayne Bookes and Chapters, whiche be least edifiyng, and myght best be spared, and therefore are left vnread.

¶ The newe Testament is appoynted for the seconde Lessons, at Mornyng and Euenyng prayer, and shalbe read ouer orderly euery yere thryse, beside the Epistles and Gospelles: except the Apocalips, out of the whiche, there be onlye certayne Lessons appoynted vpon diuers proper feastes.

¶ And to knowe what Lessons shalbe read euery day, finde the day of the moneth in the kalender, and there ye shall perceiue the Bookes and Chapters that shalbe read for the Lessons both at Mornyng and Euenyng prayer.

¶ And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons appoynted for the Sundayes, or for any feast, moueable or vnmoueable: then the Psalmes and Lessons appoynted in the Kalender, shalbe omitted for that tyme.

¶ Ye must note also, that the Collect, Epistle, and Gospell, appoynted for the Sunday, shall serue all the weeke after, except there fall some feast that hath his proper.

¶ When the yeres of our Lorde may be deuided into foure euen partes, which is euery fourth yere, then the Sunday letter leapeth, and that yere the Psalmes and Lessons which serue for the .xxiii. day of February, shalbe read agayne the day following, except it be Sunday, which hath proper Lessons of the olde Testament appoynted in the table, seruyng to that purpose.

¶ Also, whereseoeuer the begynnyng of any Lesson, Epistle, or Gospell, is not expressed, there ye must begyn at the begynnyng of the Chapter. ¶ And wherseoeuer is not expressed howe farre shalbe read, there shall you reade to thende of the Chapter.

¶ Item, so oft as the first Chapter of S. Mathie is read either for Lesson or Gospell: ye shal begyn the same at (The byrth of Iesus Christ was on this wyse. &c.) And the thirde Chapter of Saint Lukes Gospell, shalbe read vnto (So Herode was [illegible]

¶ Proper Lessons to

be read for the first Lessons both at

Morning and Euening prayer, on the Sundayes throughout the yere, and for some also the seconde Lessons.

	Mattens.	Euensong.
¶ Sundayes of Aduent.		
The first.	Esay. i.	Esay. ii.
ii.	b.	xxxiiii.
iii.	xxb.	xxbi.
iiii.	xxx.	xxxii.
¶ Sundayes after Christmas.		
The first.	xxxbii.	xxxbiii.
ii.	xli.	xliii.
¶ Sundayes after the Epiphanie.		
The first.	xliiii.	xlbi.
ii.	ii.	iiii.
iii.	lb.	lbi.
iiii.	lbii.	lbiii.
b.	lix.	lxiiii.
Septuagesima.	Genesis. i.	Gene. ii.
Sexagesima.	iii.	bi.
Quinquagesi.	v.	vii.

	Mattens.	Euensong.
firſt Sunday.	Genelis.xix.	Genelis. xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	cliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
Eaſter day.		
i. Leſſon.	Exod. xii.	Exod. xiiii.
ii. Leſſon.	Roma. vi.	Actes. ii.

¶ Sundayes after Eaſter.

	Mattens.	Euensong.
firſt Sunday.	Numer. xvi.	Numer. xxii.
ii.	xxiii.	xxv.
iii.	Deuter. iiii.	Deuter. v.
iiii.	vi.	vii.
v.	vlii.	ix.
Sunday after Aſcention day.	Deuter. xii.	Deuter. xiii.
¶ Whitſunday.		
i. Leſſon.	Deuter. xvi.	Wiſdom. i.
ii. Leſſon.	Actes. x.	Actes. xix. It
	Then Peter	fortuned when A-
	opened his. &c.	pollo went to Co-
		rinte. &c. (vnto)
		After theſe thinges.
¶ Trinitie. Sunday.		
i. Leſſon.	Genelis. xviii.	Joſue. i.
ii. Leſſon.	Math. iii.	

	Mattens.	Euensong.
The firſt.	Joſue. i.	Joſue. xxiii.
ii.	Judic. iiii.	Judic. v.
iii.	i. kyng. ii.	i. kyng. iii.
iiii.	xii.	xiii.
v.	xv.	xvii.
vi.	ii. kyng. xii.	ii. kyng. xxi.
vii.	xxii.	xxiiii.
viii.	iii. kyng. xiii.	iii. kyng. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii. kyng. v.	iiii. kyng. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Jerem. v.	Jerem. xxii.
xv.	xxv.	xxxvi.
xvi.	Ezech. ii.	Ezech. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Daniel. iiii.	Daniel. vi.
xx.	Joel. ii.	Miche. vi.
xxi.	Abacuck. ii.	Prouerb. i.
xxii.	Prouerb. ii.	Prouerb. iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

	Mattens.	Euenlong.
Saint Andrew.	Prouerb. xx.	Prouerb. xxi.
Saint Thomas the Apostle.	xxiii.	xxiiii.
Nativitie of Christ.		
Fyrst Lesson.	Esay. ix.	Esay. vii. Godspake once again to Achas. &c.
Second Lesson.	Luke. ii. Vnto And vnto men of good wyll.	Titus. iii. The kyndenesse and loue. &c.
Saint Steuen.		
Fyrst Lesson.	Prouerb. xxviii.	Eccle. iiii.
Second Lesson.	Actes. vi. & vii. Steuen full of fayth and power. &c. vnto And when. xl. yeres. &c.	Actes. vii. And when. xl. yeres were expired, there appeared vnto Moyses. &c. vnto. Steuen full of the holy ghost. &c.
Saint John.		
Fyrst Lesson.	Eccle. v.	Eccle. vi.
Second Lesson.	Apocalip. i.	Apocalip. xxii.
Innocentes.	Jerem. xxxi. vnto. Moreouer I hard Ephraim	Wisdome. i.
The Circumcision		
Fyrst Lesson.	Genesis. xvii.	Deuter. x. Now Israel. &c.
Second Lesson.	Roma. ii.	Colossians. ii.

The Epiphanie.		
i. Lesson.	Esay. lx.	Esay. xlix.
ii. Lesson.	Luke. iii. (vnto) So that he was supposed to be the sonne of Joseph.	John. ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paule.		
i. Lesson.	wisdom. v.	wisdom. vi.
ii. Lesson.	Act. xxii. (vnto) They bare him.	Actes. xxvi.
Purification of the virgin Mary.	wisdom. ix.	wisdom. xii.
Saint Mathie.	wisdom. xix.	Eccle. i.
Annunciation of our Lady.	Eccle. ii.	Eccle. iii.
Mondaye before Easter.	Ozee. xiii.	Ozee. xiiii.
Thursdaye before Easter.	Daniel. ix.	Jerem. xxxi.
Good Fryday.	Genesis. xxii.	Esay. liii.
Easter Euen.	Zachary. ix.	Exod. xiii.
Sunday in Easter wehe.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matth. xxviii.	Actes. iii.
Tuesday in Easter wehe.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke. xxiiii. (vnto) And beholde two of them.	i. Corint. xv.

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The order howe Mornyng and Euening prayer shalbe vsed and sayde.

¶ The Mornyng and Euenyng prayer shalbe vsed in the accustomed place of the Church, Chappell, or Chaunsell: except it shalbe otherwyse determined by the Ordinary of the place. And the Chauncelles shall remayne as they haue done in tymes past.

¶ And here is to be noted, that the Minister at the time of the Communion, and at all other tymes in his ministration, shall vse such ornamentes in the Churche, as were in vse by authoritie of Parliament in the seconde yere of the raigne of kyng Edward the sixth, according vnto the Acte of Parliament set in the begynnyng of this booke.

The order for Morning prayer daily throughout the yere.

¶ At the begynnyng both of Mornyng prayer, and likewyse of Euenyng prayer, the Minister shall reade with a loude voyce some one of these sentences of the Scriptures that hee lowe. And then he shall say that which is written after the sayde sentences.

AT what time soeuer a sinner doth repent hym of his sinne, from the bottome of his harte, I will put all his wickednes out of my remembraunce, saieth the Lorde.

I do knowe mine offence, and my wickednes is alway agaynst me.

Turne thy face

from our sinnes (O Lorde) and blot out all our offences.

A sorowfull spirite, is a sacrifice to GOD: despise not (O Lorde) humble and contrite hartes.

Rente your hartes and not your garmentes, and turne to the Lorde your God, because he is gentle and mercyfull, he is patient and of muche mercy, and such a one that is sory for your afflictions.

To thee O Lord God belongeth mercy and forgeuenesse: for we haue gone away from thee, and haue not harkened to thy voyce, whereby we might walke in thy lawes, whiche thou hast appointed for vs.

Correct vs O Lorde, and yet in thy iudgement, not in thy fury, lest we should be consumed and brought to nothyng.

Amende your lyues, for the kyngdome of God is at hande.

I will go to my father and say to him: father I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne.

Enter not into iudgement with thy seruauntes O Lorde: for no liuer is righteous in thy sight.

If we say that we haue no sinne, we deceyue our selues, and there is no trueth in vs.

EArely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manyfolde sinnes and wyckednesse, and that we should not dissemble nor cloke them before the face of almightie God our heauenly father, but confesse them with an humble, lowly, penitent and obedient hart, to the ende that we may obteine

forgeuenes of the same by his infinite goodnes and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefely so to do, when we assemble and meete together, to render thankes for the great benefites that we haue receyued at his handes, to set forth his most worthy prayse, to heare his most holy worde, and to aske those thynges which be requisite & necessary as well for the body as the soule. Wherefore I pray and beseche you, as many as be here present, to accompany me with a pure harte and humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be sayde of the whole congregation, after the Minister, kneelyng.

ALmightie and most mercyfull father, we haue erred and strayed from thy wayes like lost sheepe, we haue followed to much the deuices & desires of our owne hartes, we haue offended against thy holye lawes, we haue left vndone those thinges which we ought to haue done, and we haue done those thynges which we ought not to haue done, and there is no health in vs, but thou O Lorde haue mercy vpon vs miserable offendours. Spare thou them O God, which confesse their faultes. Restore thou them that be penitent, according to thy promises declared vnto mankynde in Christ Iesu our Lorde. And graunt, O most mercyfull father, for his sake, that we may hereafter lyue a godly, ryghteous, and sober lyfe, to the glory of thy holy name. Amen.

The absolution to be pronounced by the Minister alone.

Almyghtie God the father of our lorde Jesus Christ, whiche desireth not the death of a sinner, but rather that he may turne from his wyckednesse and lyue, and hath geuen power and commaundement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth and absolueth all them whiche truely repent, and vnfaignedly beleue his holy Gospell. Wherfore we beseche him to graunt vs true repentaunce and his holy spirite, that those thinges may please hym whiche we do at this present, and that the rest of our lyfe hereafter may be pure and holy, so that at the last we may come to his eternall ioy, thorowe Jesus Christ our Lorde.

¶ The people shall answere. Amen.

¶ Then shall the Minister begin the Lordes prayer with a loude voyce.

Our father whiche art in heauen, hallowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euyll. Amen.

¶ Then the Priest shall say.

O Lorde open thou our lippes.

¶ Answere.

And our mouth shall shewe forth thy prayse.

¶ Priest.

O God make speede to saue vs.

℣ Aunswere.

O Lorde make haste to helpe vs.

℣ Priest.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is nowe, &c.

Prayse ye the Lorde.

℣ Then shalbe sayde or song this Psalme folowyng.

COme let vs syng vnto the Lorde: let vs hartyly reioyce in the strength of our saluation.

Lette vs come before his presence with thankesgeuyng: and shewe our selues glad in hym with psalmes.

For the Lorde is a great God: and a great kyng aboue all Gods.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O Come, let vs worship and fall downe: and kneele before the Lorde our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his handes.

To day yf ye will heare his voyce: harden not your hartes, as in the prouocation, and as in the day of temptation in the wildernesse:

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeres long was I grieued with this generation, and sayde: It is a people that do erre in their hartes, for they haue not knowen my

vnto whom I sware in my wrath, that they
shoulde not enter into my rest.

Glory be to the father, &c. As it was in the, &c.

¶ Then shall folowe certayne Psalmes in order, as they be
appoynted in a Table made for that purpose: except there be
proper Psalmes appoynted for that day. And at the ende of
euery Psalme throughout the yere, and likewise in the ende of
Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall
be repeated.

Glory be to the father, and to the sonne, &c.

¶ Then shalbe read two Lessons distinctly with a loude voyce,
that the people may heare. The first of the olde Testament,
the seconde of the newe. Like as they be appoynted in the Ka-
lender, except there be proper lessons assigned for that day: the
minister that readeth the lesson, standyng and turnyng hym
so, as he may best be harde of all suche as be present. And be-
fore euery lesson, the minister shal say thus. The first, seconde,
thyrde, or fourth Chapter of Genesis or Exodus, Matthewe,
Marke, or other lyke, as is appoynted in the Kalender. And in
the ende of euery Chapter he shall say.

Here endeth such a Chapter of such a booke.

And to thende the people may the better heare, in such places
where they do sing, there shal the lessons be song in a playne
tune, after the maner of distinct readyng: and likewyse the
Epistle and Gospel.

¶ After the first Lesson, shall folowe Te deum laudamus, in
English, vnto the ende of the whole yere.

WE praise thee, O God: we knowledge
thee to be the Lorde:
all the earth doth worship thee, the
father euerlastyng.
To thee all Angels cry aloude: the
heuens and all the powers therein.
To thee Cherubin and Seraphin: continually
do cry,
Holy, holy, holy Lorde God of Sabaoth:
heauen and earth are full of the Maiestie of

thy glory.
The glorious company of the Apostles, prayse thee.
The goodly felowship of the Prophetes prayse thee.
The noble armye of Martirs, prayse thee.
The holy Churche throughout all the worlde, doth knowledge thee.
The father of an infinite maiestie.
Thy honorable, true, and only sonne.
Also the holy ghost the comforter.
Thou art the kyng of glory, O Christ.
Thou art the euerlastyng sonne of the father.
When thou tokest vpon thee to delyuer man: thou dyddest not abhorre the virgins wombe.
When thou haddest ouercomed the sharpenesse of death, thou dyddest open the kyngdome of heauen to all beleuers.
Thou sittest on the ryght hande of God, in the glorye of the father.
We beleue that thou shalt come to be our iudge.
We therfore pray thee helpe thy seruauntes, whom thou hast redeemed with thy precious blond.
Make them to be numbred with thy saintes, in glory euerlastyng.
O Lord saue thy people: and bisse thine heritage.
Gouerne them and lyft them vp for euer.
Day by day we magnifie thee.
And we worship thy name euer worlde without ende.
Vouchsafe (O Lorde) to kepe vs this day without sinne.
O Lord haue mercy vpon vs, haue mercy vpon vs.
O Lorde, let thy mercy lyghten vppon vs: as our trust is in thee.

O Lorde in thee haue I trusted: let me neuer be confounded.

Of this Canticle. *Benedicite omnia opera &c.*

O All ye woorkes of the Lorde, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye Angelles of the Lorde, bleſſe ye the Lorde: prayſe ye hym and magnifie hym for euer.

O ye heauens bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye powers of the Lord, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye Sonne and Moone, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye ſtarres of heauen, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye ſhowres and deawe, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye wyndes of God, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye fyre and heate, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye Winter and Sommer, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye dewes and frooſt, bleſſe ye the lord: praiſe hym and magnifie hym for euer.

O ye froſt and colde, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye Yce and Snowe, bleſſe ye the Lorde: prayſe

hym and magnifie hym for euer.

O ye nyghtes and dayes, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye lyght and darkeneſſe, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye lyghtnynges and cloudes, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe hym and magnifie him for euer.

O ye mountaynes and hylles, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O all ye greene thinges vpon the earth, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye welles bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye ſeas and fluddes, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye whales, and all that moue in the waters, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O all ye beaſtes and cattayle, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye chyldren of men, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O let Iſraell bleſſe the Lorde: prayſe him and magnifie him for euer.

O ye Prieſtes of the Lorde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſeruauntes of the Lord, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye ſpirites and ſoules of the righteous, bleſſe

ye the lorde: prayse hym and magnifie hym for euer.
O ye holy and humble men of hart: bielle ye the Lorde: prayse hym and magnifie hym for euer.
O Ananias, Azarias, and Misael. bielle ye the Lorde: prayse hym and magnifie hym for euer.
Glory be to the father, and to the sonne. &c.
As it was in the begynnyng, is nowe. &c.

And after the seconde lesson, thabbe sayd and sayde Benedictus in Englythe, as followeth.

Blessed be the Lorde God of Israell: for he hath visited & redeemed his people.
And hath rayssed vp a mygthie saluation for vs: in the house of his seruaunt Dauid.
As he spake by the mouth of his holy Prophetes: whiche hath ben sence the worlde began.
That we shoulde be saued from our enemyes: and from the handes of all that hate vs.
To perfourme the mercy promysed to our forefathers: and to remember his holy couenaunt.
To perfourme the othe whiche he sware to our forefather Abraham: that he would geue vs.
That we beyng delyuered out of the handes of our enemies: myght serue hym without feare.
In holynesse and ryghteousnes before hym: all the dayes of our lyfe.
And thou chylde shalt be called the Prophete of the highest: for thou shalt go before the face of the Lorde to prepare his wayes.
To geue knowledge of saluation vnto his people for the remission of their sinnes.
Through the tender mercy of our God: where-

we geue lyght to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne, &c.

As it was in the begynnyng, is nowe, &c.

¶ Then this Psalme. Iubilate.

O Be ioyfull in the Lorde (all ye landes:) serue the Lord with gladnes, and come before his presence with a song. Iubil.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O go your way into his gates with thankes geuyng, and into his courtes with prayse: be thankfull vnto hym, and speake good of his name.

For the Lorde is gracious, his mercy is euerlastyng: and his trueth endured from generation to generation.

Glory be to the father, and to the sonne, and to holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe worlde without ende. Amen.

¶ Then shalbe sayde the Crede, by the Minister and the people, standyng.

I Beleue in God the father almyghtie, maker of heauen and earth. And in Jesus Christ his only sonne our Lorde: which was conceiued by the holy ghost, borne of the virgin Mary, suffred vnder Pontius Pilate, was crucified, dead, and buryed. He descended

he ascended into heauen, and sitteth on the ryght
hande of God the father almightie. From thence
shall he come to iudge the quicke and the deade. I
beleue in the holy ghost. The holy Catholique
Churche, the Communion of Sainctes. The for-
geuenesse of sinnes. The resurrection of the body.
And the lyfe euerlastyng. Amen.

* And after that, these prayers folowyng, all well at Euening
prayer as at Morning prayer, all deuoutly kneelyng. The
Minister first pronouncyng with a loude voyce.

The Lorde be with you.

¶ Answere.

And with thy spirite.

* The Minister.

¶ Let vs pray.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clarkes, and people shal say the Lordes
prayer in English, with a loude voyce.

Our father which art in heauen. &c.

¶ Then the Minister standyng vp shall say.

O Lorde shewe vs thy mercy vpon vs.

¶ Answere.

And graunt vs thy saluation.

* Priest.

O Lorde saue the Queene.

¶ Answere.

And mercifully heare vs when we call vpon thee.

* Priest.

Endue thy ministers with righteousnes.

¶ Answere.

And make thy chosen people ioyfull.

¶ Aunſwere.

And bleſſe thyne inheritaunce.

* Prieſt.

Geue peace in our tyme O Lorde.

¶ Aunſwere.

Becauſe there is none other that fyghteth for vs, but only thou, O God.

* Prieſt.

O God, make cleane our hartes within vs.

¶ Aunſwere.

And take not thy holy ſpirite from vs.

¶ Then ſhall folowe three Collectes. The firſt of the day, which ſhalbe the ſame that is appoynted at the Communion. The ſeconde for peace. The thyrde for grace to lyue well. And the two laſt Collectes ſhal neuer aulter, but dayly be ſayde at Mornyng prayer throughout all the yere, as folowith.

¶ The ſeconde Collect for peace.

O God, whiche art auctheur of peace and louer of concorde, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome: Defende vs thy humble ſeruauntes in all aſſaultes of our enemyes, that we ſurely truſtyng in thy defence, may not feare the power of any aduerſaries, through the myght of Jeſus Chriſt our Lorde. Amen.

¶ The thyrde Collect for grace.

O Lorde our heauenly father, almightie and euerlaſtyng God, whiche haſt ſafely brought vs to the begynnyng of this day, defende vs in the ſame with thy myghtie power, and graunt that this day we fall into no ſinne, neyther runne into any kynde of daunger, but that al our doynges may be ordered by thy gouernaunce, to do alwayes that is righteous in thy ſight, through Jeſus Chriſt

An order for Euensong throughout the yere.

¶ The Prieſt ſhall ſay.

Our father whiche art in heauen. &c.

¶ Then ſhall the Prieſte ſay.

O Lorde open thou our lippes.

¶ Aunſwere.

And our mouth ſhall ſhewe forth thy prayſe.

¶ Prieſt.

O God make ſpeede to ſaue vs.

¶ Aunſwere.

O Lorde make haſte to helpe vs.

¶ Prieſt.

Glory be to the father, and to the ſonne. &c.
As it was in the beginnyng, is nowe. &c.

Prayſe ye the Lorde.

¶ Then pſalmes in order as they be appoynted in the Table for pſalmes, except there be proper Pſalmes appoynted for that day. Then a Leſſon of the olde Teſtament, as is appoynted ſpecially in the kalendar, except there be proper Leſſons appoynted for that day. After that, Magnificat in Engliſhe as followeth.

MY ſoule doth magnifie the Lorde, and my ſpirite hath reioyced in god my ſauiour.

For he hath regarded the lowlineſſe of his handmaydẽ.

For behold, from henceforth all generations ſhall call me bleſſed.

For he that is mightie hath magnified me, and holy is his name.

And his mercy is on them that feare him throughout all generations.

He hath shewed strength with his arme: he hath
scattered the proude in the imagination of theyr
hartes.

He hath put downe the myghtie from theyr
seate: and hath exalted the humble and meeke.

He hath filled the hungry with good thynges:
and the ryche he hath sent emptie away.

He remembryng his mercy, hath holpen his ser-
uaunt Israell: as he promised to our forefathers
Abraham, and his seede for euer.

Glory be to the father, and to the sonne. &c.
As it was in the beggynnyng, is nowe. &c.

¶ Or els this Psalme.



Syng vnto the Lord a newe song:
for he hath done marueylous thyn-
ges.

With his owne ryght hande, and
with his holy arme: hath he gotten
him selfe the victory.

The Lorde declared his saluation: his ryghte-
ousnes hath he openly shewed in the syght of the
heathen.

He hath remembred his mercy and trueth to-
warde the house of Israell: and all the endes of the
worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lord all ye
landes: syng, reioyce, and geue thankes.

Prayse the Lorde vpon the Harpe: syng to the
harpe with a Psalme of thanckesgeuyng.

With Trumpettes also and Shawmes: O be ye
your selues ioyfull before the Lorde the kyng.

Let the sea make a noyse, and all that therein
the rounde worlde, and they that dwell therein.

Let the flodes clappe their handes, and let the
hylles be ioyfull together before the Lorde: for he
is come to iudge the earth.

With righteousnes shall he iudge the worlde:
and the people with equitie.

Glory be to the father, and to the sonne. &c.
As it was in the beginnyng, is nowe. &c.

¶ Then a lesson of the newe Testament. And after that,
Nunc dimittis in English, as before.

LORDE nowe lettest thou thy seruaunt
depart in peace: accordyng to thy
worde.

For myne eyes haue seene thy sal-
uation: whiche thou hast prepared
before the face of all people.

To be a lyght to lighten the Gentiles: and to be
the glorye of thy people Israell.

Glory be to the father, and to the sonne. &c.
As it was in the beginnyng, is nowe. &c.

¶ Deus misereatur.

GOD be mercyfull vnto vs, and bleſſe vs:
and shewe vs the lyght of his counte-
naunce, and be mercyfull vnto vs.

That thy way may be knowen vpon
earth: thy saluyng health among all
nations.

Let the people praise thee, O God: yea let all
the people praise thee.

O let the nations reioyce and be glad: for thou
shalt iudge the folke righteously, and gouerne the
nations vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bryng forth her encrease: God, euen our owne god shall geue vs his blessing.

God shall blesse vs, and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c.

¶ Then shall folowe the Crede with other prayers, as is before appoynted at Mornyng prayer after Benedictus. And with thee Collectes: Fyrst of the day, the seconde of peace, thyrde, for ayde agaynst all perils, as hereafter folowes: All whiche two last Collectes shalbe dayly sayde at Euenyng prayer, without alteration.

¶ The seconde Collect at Euening prayer.

O God, from whom all holy desires, all good counsayles, and all iust workes do procede: geue vnto thy seruauntes that peace, whiche the worlde can not geue: that both our hartes may be set to obey thy commaundementes, and also that by thee, we beyng defended from the feare of our enemies, may passe our tyme in rest and quietnes: through the merites of Jesus Christe our Sauiour. Amen.

¶ The thirde Collect for ayde against all perils.

Lyghten our darknes we beseche thee, O Lord: and by thy great mercy defende vs from all perils and daungers of this nyght, for the loue of thy only sonne our sauiour Jesus Christ. Amen.

* In the feastes of Christmas, the Epiphanye, Saint Mathie, Easter, Thassention, Pentecost, Saint Johns Baptist, Saint James, Saint Bartholomewe, Saint Mathewe, Saint Simon and Jude, Saint Andrewe, and [illegible] be songe or sayde immediatly after Benedictus, this article of our Christian faythe.

Whosoeuer wyll be saued: before all thinges it is necessary that he hold the Catholique fayth.

Which fayth, except euery one do kepe holy and undefiled: without doubt he shall perysshe euerlastyngly.

And the Catholique fayth is this: that we worshyp one God in trinitie, and trinitie in unitie.

Neyther confoundyng the persons: nor diuydyng the substaunce.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the Godhead of the father, of the sonne, and of the holy ghost, is all one: the glory equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and suche is the holy ghost.

The father uncreate, the sonne uncreate: and the holy ghost uncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternalles: but one eternall.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the

holy ghoſt is God.

And yet are they not thꝛee Gods: but one God.

So lyke wiſe the father is Lord, the ſonne Lord: and the holy ghoſt Lorde.

And yet not thꝛee Lordes: but one Lorde.

For lyke as we be compelled by the Chꝛiſtian verꝛitie: to acknowledge euery perſon by hym ſelfe to be God and Lorde.

So are we forbydden by the Catholique religion: to ſay there be thꝛee Gods or thꝛee Lordes.

The father is made of none: neither created nor begotten.

The ſonne is of the father alone: not made, nor created, but begotten.

The holy ghoſt is of the father & of the ſonne: neither made, nor created, nor begotten. but proceding.

So there is one father, not thꝛee fathers, one ſonne, not thꝛee ſonnes: one holy ghoſt, not thꝛee holy ghoſtes.

And in this trinitie none is afore or after other: none is greater or leſſe then another.

But the whole thꝛee perſons: be coeternall together and coequall.

So that in all thynges as is aforeſaide: the vnitie in trinitie, and the trinitie in vnitie is to be worſhypped.

He therfore that wyll be ſaued: muſt thus thynke of the trinitie.

Furthermore, it is neceſſary to euerlaſtyng ſaluation: that he alſo beleue rightly on the incarnation of our Lorde Ieſu Chriſt.

For the ryght fayth is, that we beleue and confeſſe: that our Lorde Ieſus Chriſt the ſonne of

God, is God and man.

God, of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humaine flesshe subsistyng.

Equall to the father as touchyng his Godhead: and inferiour to the father touchyng his manhod.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesshe: but by takyng of the manhod into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and flesshe is one man: so God and man is one Christ.

Who suffred for our saluation: descended into hell, rose agayne the thyrde day from the dead.

He ascended into heauen, he sitteth on the right hande of the father, God almyghtie: from whence he shall come to iudge the quicke and the dead.

At whose commyng all men shall ryse agayne with theyr bodyes: and shall geue accompt for theyr owne workes.

And they that haue done good, shall go into lyfe euerlastyng: and they that haue done euyll, into euerlastyng fyre.

This is the Catholique fayth: whiche except a man beleue faythfully, he can not be saued.

Glory be to the father, and to the sonne, &c.

As it was in the beggynnyng, is nowe, &c.

¶ Here foloweth the Letanye, to be vsed vppon Sundayes, VVednesdayes, and Frydayes, and at other tymes, when it shalbe commaunded by the Ordinary.



God the father of heauen: haue mercy vpon vs miserable sinners.

O God the father of heauen: haue mercye vpon vs miserable sinners.

O God the sonne redeemer of the worlde: haue mercy vpon vs miserable sinners.

O God the sonne redeemer of the worlde: haue mercy vpon vs miserable sinners.

O God the holy ghost, proceadyng from the father and the sonne: haue mercy vppon vs miserable sinners.

O God the holy ghost, proceadyng from the father and the sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vppon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not lorde our offences, nor the offences of our forefathers, neyther take thou vengeaunce of our sinnes: spare vs good Lorde, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with vs for euer.

Spare vs good Lorde.

From all euill and mischiefe, from sinne, from the craftes and assaultes of the deuill, from thy wrath, and from euerlasting damnation,

Good Lorde deliuer vs.

From all blindnes of hart, from pryde, vayne glory, and hypocrisie, from enuye,

and all vncharitablenes.

Good Lorde deliuer vs.

From fornicatton and all other deadly sinne, and from all the deceiptes of the worlde, the flesshe and the deuyll.

Good Lorde deliuer vs.

From lightnyng and tempest, from plague, pestilence, and famine, from battayle and murther, and from sodayne death.

Good Lorde deliuer vs.

From sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of hart, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the misterye of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fastyng, and temptation.

Good Lorde deliuer vs.

By thyne agony and bloudy sweatte, by thy crosse and passion, by thy precious death and buryall, by thy glorious resurrection and ascention, and by the commyng of the holy ghost.

Good Lorde deliuer vs.

In all tyme of our tribulation, in all tyme of our wealth, in the houre of death, and in the daye of iudgement.

Good Lorde deliuer vs.

We sinners do beseche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holy Churche vniuersally in the ryght waye.

We beseche thee to heare vs good Lorde.

That it may please thee to kepe and strengthen in the true worshyppyng of thee, in rightcousnes and

holynes of lyfe thy ſeruaunt Elizabeth our moſte gracious Quene and gouernour.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to rule her hart in thy fayth, feare and loue, and that ſhe may euermore haue affiaunce in thee, and euer ſeeke thy honour and glory.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to be her defender and keper, geuyng her the victorye ouer all her enemies.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to illuminate all Byſhoppes, Paſtours, and Miniſters of the Churche, with true knowledge and vnderſtandyng of thy worde, and that both by theyr preachyng and lyuyng, they may ſet it forth, and ſhewe it accordyngly.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to endue the Lordes of the counſayle, and all the nobilitie, with grace, wyſdome, and vnderſtandyng.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to bleſſe and kepe the Magiſtrates, geuyng them grace to execute iuſtice, and to mayntayne trueth.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to bleſſe and kepe all thy people.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to geue to all nations vnitie, peace, and concorde.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to geue vs an hart to loue and dread thee, and diligentlye to lyue after thy commaundementes.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to geue all thy people encreaſe of grace, to heare mekely thy woꝛde, and to receyue it with pure affection, and to bꝛyng foꝛth the fruites of the ſpirite.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to bꝛyng into the waye of trueth, all ſuche as haue erred, and are deceyued.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to ſtrengthen ſuche as do ſtande, and to comfoꝛt and helpe the weake harted, and to rayſe vp them that fall, and finally to beate downe Sathan vnder our feete.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to ſuccour, helpe, and comfoꝛt, all that be in daunger, neceſſitie, and tribulation.

VVe beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to pꝛeſerue all that trauayle by lande oꝛ by water, all women labouryng of chylde, al ſiche perſons and younge chyldꝛen, and to ſhewe thy pitie vpon all pꝛyſoners & captiues.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to defende and pꝛouide foꝛ the fatherleſſe chyldꝛen and wyddowes, and all that be deſolate and oppꝛeſſed.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to haue mercy vpõ al men.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe the to foꝛgeue our enemies, perſecutours & ſlaunderers, and to turne their harte.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to geue and preſerue to our vſe, the kindly fruites of the earth, ſo as in due time we may enioy them.

VVe beſeche thee to heare vs good Lorde.

That it may pleaſe thee to geue vs true repentaunce, to forgeue vs all our ſinnes, negligences, and ignoraunces, and to endue vs with the grace of thy holy ſpirite, to amende our liues accordyng to thy holy worde.

VVe beſeche thee to heare vs good Lorde.

Sonne of God: we beſeche thee to heare vs.

Sonne of God: we beſeche thee to heare vs.

O Lambe of God that taketh away the ſinnes of the worlde,

Graunt vs thy peace.

O Lambe of God that taketh away the ſinnes of the worlde.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euyll. Amen.

¶ The Verſicle.

O Lorde deale not with vs after our ſinnes.

¶ Aunſwere.

Neyther rewarde vs after our iniquities.

¶ Let

¶ Let vs pray.



God merciful father, that despisest not the syghyng of a contrite hart, nor the desire of such as be sorowful, mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils whiche the craft and subtiltie of the deuyll or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes, they may be dispersed, that we thy seruauntes being hurt by no persecutions, may euermore geue thankes vnto thee in thy holy Churche, through Iesus Christ our Lorde.

O Lorde arise, helpe vs, and deliuer vs for thy names sake.

O God we haue harde with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde tyme before them.

O Lorde arise, helpe vs, and deliuer vs for thyne honour.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe, worlde without ende. Amen.

From our enemies defende vs, O Christ.

Graciously loke vpon our afflictions.

Mercifully behelde the sorowes of our hartes.

Mercyfully forgeue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lorde Christ.

℣ The Versicle.

O Lorde let thy mercy be shewed vpon vs.

℟ Answere.

As we do put our trust in thee.

℣ Let vs pray.



E humbly beseche thee, O father, mercifully to loke vppon our infirmities, and for the glorye of thy names sake, turne from vs all those euilles that we most ryghteously haue deserued, and graunt that in all our troubles we maye put our whole trust and confidence in thy mercy, and euermore serue thee in holynes and pureness of lyuyng, to thy honour and glory, through our onely mediatour and aduocate Iesus Christ our Lord. Amen.

Christe.

℣ A prayer for the Sunday Epistle.



Lorde our heauenly father, hygh and mightie, King of kinges, Lord of lordes, the only ruler of Princes, whiche doest from thy throne beholde all the dwellers vpon earth, most hartely we beseech thee, with thy fauour to beholde our moste gracious Soueraigne Lady Queene Elizabeth, and to replenyshe her with the grace of thy holy spirite, that she may alway incline to thy will, and walke in thy way, indue her plentifully with heauenly gyftes, graunt her (in health and wealth) long to liue, strength her that she may vanquisshe and ouercome all her enemies, and finally after this life she may attayne euerlastyng ioye and felicitie, through Iesus Christ our Lorde. Amen.

Almighty and euerlastyng God, whiche only workest great marvayles, sende downe vpon our Bysshops and Curates, and all congregations committed to their charge, the healthfull spirite of thy grace, and that they maye truely please thee, powre vppon them the continuall dewe of thy blessing: graunt this, O Lorde, for the honour of our advocate & mediatour Jesus Christ. Amen.

¶ A prayer of Chrysostome.

Almighty God, whiche hast geuen vs grace at this time, with one accorde, to make our common supplications vnto thee, and doest promyse that when two or three be gathered together in thy name, thou wilt graunt their requestes: fulfill nowe, O Lorde, the desyres and petitions of thy seruauntes, as maye be moste expedient for them, grauntyng vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe euerlastyng. Amen.

2. Corinth. 13.

The grace of our Lorde Jesus Christ, and the loue of God, and the felowshyp of the holye Ghost, be with vs all euermore. Amen.

¶ Prayers, if the tyme require.

O God heauenly father, whiche by thy sonne Jesus Christ, hast promysed to all them that seeke thy kyngdome, and the righteousnesse thereof, all thynges necessary to their bodyly sustenaunce: Sende vs we beseeche thee in this our necessitie, for the moderate sayne and the wind, that we may receyue the fruites of the earth: to our comfort here in thy seruice, through Jesus Christ our [illegible]. Amen.

* For fayre weather.

O Lorde God, which for the sinne of man dydst once drowne all the world, except eyght persons, and afterward of thy great mercy dydst promyse neuer to destroy it so agayne: We humbly beseche thee, that although we for our iniquities haue worthyly deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wylt sende vs suche weather, whereby we may receyue the fruites of the earth in due season, and learne both by thy punyshment to amende our lyues, and for thy clemencye to geue thee prayse and glorye, thorowe Jesus Christ our Lorde. Amen.

* In the tyme of dearth and famine.

O God heauenly father, whose gyfte it is that the rayne doth fall, the earth is frutefull, beastes increase, and fyshes do multiplie: beholde we beseche thee thafflictions of thy people, and graunt that the scarsitie and dearth (whiche we do now most iustly suffer for our iniquitie) may through thy goodnes, be mercifullye turned into cheapenes and plentie, for the loue of Jesu Christ our Lorde, to whom with thee and the holy. &c.

* In the tyme of warre.

O Almightie God, kyng of all kynges, & gouernour of all thynges, whose power no creature is able to resist, to whom it belongeth iustlye to punyshe sinners, and to be mercyfull to them that truely repent: saue and deliuer vs (we humbly beseche thee) from the handes of our enemies, abate their pryde, asswage their malice, and confounde their deuyses, that we

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with thy defence, may be preserued euermore from all perilles, to glorifie thee, which art the only geuer of all victory: through the merites of thy onlye sonne Iesu Christ our Lorde.

¶ In the tyme of any common plague or sickenes.

O Almightie GOD, whiche in thy wrath in the tyme of kyng Dauid, diddest slea with the plague of pestilence threscore and ten thousand, and yet remembryng thy mercy diddest saue the rest: haue pitie vppon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that lyke as thou diddest then commaunde thyne Angell to ceasse from punyshyng: So it maye nowe please thee to withdrawe from vs this plague and greuous sickenesse, through Iesu Christ our Lorde. Amen.

O God, whose nature and propertie is euer to haue mercy, and to forgeue, receiue our humble peticions. And though we be tyed and bounde with the chayne of our sinnes: yet let the pitifulnesse of thy great mercy louse vs, for the honour of Iesus Christes sake our mediatour and aduocate. Amen.

The Collectes, Epistles, and Gospels,

to be vsed at the Celebration of the Lordes Supper and holy Communion through the yere.

The first Sunday in Aduent.

The Collect.

ALmightie God geue vs grace that we may cast away the workes of darknes, & put vpon vs the armour of lyght, nowe in the tyme of this mortall lyfe (in the whiche thy sonne Iesus Christ came to visite vs in great humilitie) that in the laste day, when he shall come agayne in his glorious maiestie, to iudge both the quicke and the dead, we may rise to the lyfe immortall, through him who liueth and raigneth with thee and the holy Ghost, nowe and euer. Amen.

The Epistle.



owe nothyng to any man but this, that ye loue one another. For he that loueth another, fulfylleth the lawe. For these commaundementes: Thou shalte not commit aduultry. Thou shalte not kyll. Thou shalte not steale. Thou shalte not beare false witnes. Thou shalte not lust: and so forth (if there be any other commaundement) it is all comprehended in this saying: namely. Loue thy neyghbour as thy selfe.

Loue worketh not his neyghbour: therfore is loue

the fulfyllyng of the lawe. This also, we knowe the season howe that it is time that we shoulde nowe awake out of slepe, for nowe is our saluation nearer then when we beleued. The nyght is passed, the day is come nye: let vs therefore caste away the dedes of darkenesse, and let vs put on the armour of lyght. Let vs walke honestly, as it were in the day lyght, not in eatyng and drynkyng, neyther in chaumberyng and wantonnesse, neyther in stryfe and enuying: but put ye on the Lord Iesus Christ, and make not prouision for the flesshe, to fulfyll the lustes of it.

¶ The Gospell.

AND when they drewe nigh to Ierusalem, & were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them: Go into the towne that lyeth ouer agaynst you, and anone you shall finde an Asse bounde, & her colt with her, louse them & bryng them vnto me. And if any man say ought vnto you, say ye the Lorde hath nede of them, and straight way he will let them go. All this was done, that it myght be fulfilled whiche was spoken by the Prophete, saying: Tell ye the daughter of Sion, beholde, thy king commeth vnto thee meke, sittyng vpon an Asse, & a colt, the foale of an Asse vsed to the yoke. The disciples went and did as Iesus commaunded them, and brought the Asse and the colt, and put on them their clothes, and set him theron. And many of the people spred their garmentes in the way. Other cut downe braunches from the trees, and strawed them in the way.

Moreouer the people that went before, and they
that came after cryed, saying: Hosanna to the sonne
of Dauid: Blessed is he that commeth in the name
of the Lorde. Hosanna in the highest. And when he
was come to Ierusalem, all the citie was moued,
saying: Who is this? And the people sayde: This is
Iesus the Prophet of Nazareth, a citie of Galile.
And Iesus went into the temple of God, and cast
out all them that solde and bought in the Temple,
and ouerthrewe the tables of the money chaun-
gers, and the seates of them that solde doues, and
sayde vnto them: It is written, My house shall
be called the house of prayer, but ye haue made it
a denne of theeues.

The first Sunday. Fol. 1.

The seconde Sunday in Aduent.

The Collect.

Blessed Lord, which hast caused all holy Scrip-
tures to be written for our learning: graunt
vs that we maye in suche wyse heare them,
reade, marke, learne, and inwardly digest them,
that by patience and comfort of thy holy worde,
we may embrace, and euer holde fast the blessed
hope of euerlasting lyfe, whiche thou hast geuen
vs in our Sauiour Iesus Christ.

The Epistle.



Whatsoeuer thinges are written a-
foretyme, they are written for our
learnyng, that we through pa-
tience and comfort of the scriptures
might haue hope. The God of
patience and consolation



Herode hauyng in prysone, hauyng
wordes of Christe: he sente two of his
disciples, and sayde vnto hym: Arte
thou he that shall come: or do we loke
for another? Jesus answered and
sayde vnto them. Go and shewe Johan agayne what
ye haue harde and seene. The blinde receyue theyr
syght, the lame walke, the lepers are clensed, and
the deafe heare, the dead are rayled vp, and the
poore receyue the glad tydynges of the Gospell:
and happy is he that is not offended by me. And
as they departed, Jesus began to say vnto the peo-
ple concernyng Johan: what went ye out into the
wyldernes to see? A reede that is shaken with the
wynde? Or what went ye out for to see? A man
clothed in soft rayment? Beholde, they that weare
softe clothyng, are in kynges houses. But what
went ye out for to see? a prophet: verely I say vn-
to you, and more then a prophet. For this is he of
whome it is written: Beholde I sende my messen-
ger before thy face, whiche shall prepare thy way
before thee.

The fourth Sunday in Aduent.

The Collect.

ALmyghty God (we pray thee) stye powers and
come among vs, and with great myght assi-
stour vs: that whereas (through our synnes
and wickednesse) we be sore let and hyndred, thy
bountifull grace and mercy (through our Lorde Jesu

nour and glory, worlde without ende.

¶ The Epistle.

REioyce in the Lorde alway, and againe I say reioyce. Lette your softnes be knowen to all men, the Lorde is euen at hande. Be carefull for nothyng, but in all prayer and supplication let your petitions be manyfest vnto God, with geuyng of thankes. And the peace of God (whiche passeth all vnderstandyng) kepe your hartes and myndes through Christ Iesu.

¶ The Gospell.

THis is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem, to aske hym what arte thou? And he confessed and denyed not, and sayde playnly: I am not Christ. And they asked him, what then, art thou Helias? And he sayeth: I am not. Arte thou that Prophet? And he answered no. Then sayde they vnto him: what art thou, that we maye geue an answere vnto them that sent vs? what sayest thou of thy selfe? He sayde: I am the voyce of a cryer in the wyldernes: make straight the way of the Lorde, as sayd the Prophete Esay. And they whiche were sent, were of the Pharisees, and they asked him, and sayd vnto hym: why baptisest thou then, if thou be not Christ, nor Helyas, neyther that Prophete? Iohn answered them, saying: I baptise with water, but there standeth one among you, whom ye know not, he it is, whiche though he came after me, is preferred before me, whose shoe latchet I am not worthy to

Iohn 1.

Christmas day.

These thynges were done at Bethabara beyonde Iordane, where Iohn dyd baptise.

Christmas day.

¶ The Collect.

ALmightie God, whiche hast geuen vs thy onlye begotten sonne, to take our nature vpon hym, and this day to be borne of a pure virgin: Graunt that we beyng regenerate and made thy children by adoption and grace, may daily be renued by thy holy spirite, through the same our Lorde Iesus Christ, who lyueth and raigneth with thee, &c. Amen.

¶ The Epistle.

GOd in tymes past, diuerslye and manye wayes spake vnto the fathers by prophetes: but in these last dayes he hath spoken to vs by his owne sonne, whom he hath made heyre of all thynges, by whom also he made the worlde, whiche (sonne) beyng the brightnes of his glory, and the verye image of his substaunce, rulyng all thynges with the worde of his power, hath by him selfe purged our sinnes, and sitteth on the right hande of the maiestie on high, beyng so much more excellent then the Angelles, as he hath inherited a more excellent name then they. For vnto whiche of the Angelles sayde he at any tyme: Thou art my sonne, this day haue I begotten thee. And agayne, I will be his father, and he shall be my sonne. And agayne, when he bringeth in the first begotten sonne into the worlde, he sayeth: And let all the Angels of God worshyp hym. And

vnto the Angels he sayth: He maketh his Angels spirites, and his Ministers a flame of fyre. But vnto the sonne he sayth: Thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghteousnes and hated iniquitie, wherfore God, euen thy God, hath annoynted thee with oyle of gladnesse aboue thy felowes. And thou Lorde in the begynnyng hast layde the foundation of the earth, and the heauens are the workes of thy handes. They shall perysshe, but thou endurest. They all shall waxe olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe changed: But thou art euen the same, and thy yeres shall not fayle.

℣ The Gospell.

IN the begynnyng was the worde, and the worde was with God, and God was the worde. The same was in the begynnyng with GOD. All thynges were made by it, and without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyght of men: and the lyght shyneth in the darkenes, and the darknes comprehended it not. There was sent from God a man whose name was Iohn. The same came as a witnesse, to beare witnesse of the lyght, that all men through him might beleue. He was not that lyght, but was sent to beare witnesse of the lyght. That lyght was the true lyght which lyghteth euery man that commeth into the world. He was in the worlde, & the worlde was made by him, and the worlde knewe him not. He came among his owne, and his owne receyued him not.

But as many as receyued hym: to them gaue he power to be made sonnes of God, euen them that beleued on his name, whiche were borne, not of bloud, nor of the wyll of the flesshe, nor yet of the wyll of man, but of God. And the same worde became flesshe, and dwelt among vs, and we sawe the glory of it, as the glory of the only begotten sonne of the father, full of grace and trueth.

Saint Stephens day.

* The Collect.

Graunt vs, O Lord, to learne to loue our enemies by the example of thy martyr Saint Steuen, who prayed for his persecutours to thee which lyuest, &c.

* Then shall folowe a Collecte of the Natiuite, whiche shalbe sayd continually vnto Newe yeres day.

* The Epistle.

AND Steuen beyng full of the holye Ghost, loked vp stedfastlye into heauen, and sawe the glory of God, and Iesus standyng on the ryght hande of God, and sayde: Beholde, I se the heauens open, and the sonne of man standyng on the ryght hande of God. Then they gaue a greate lowde voyce, and stopped their eares, and ranne vpon hym all at once, and cast hym out of the Citie, and stoned hym. And the witnesses layde downe their clothes at a yonge mans feete, whose name was Saule. And they stoned Steuen, calling on God and sayinge, Lorde Iesu receyue my spirite.

Lord lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

¶ The Gospell.

BEholde I send vnto you Prophetes and wyse men, and Scribes. And some of them ye shall kyll and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from Citie to Citie, that vpon you may come all the righteous bloud which hath ben shedde vpon the earth, from the bloud of righteous Abell, vnto the bloud of Zacharias the sonne of Barachias, whom ye slewe betwene the temple and the auter. Verily I saye vnto you, all these thynges shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the Prophetes, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wynges, and ye would not. Beholde your house is left vnto you desolate. For I saye vnto you, ye shall not see me henceforth, till that ye saye. Blessed is he that commeth in the name of the Lorde.

¶ Saint Iohn Euangelistes day.

¶ The Collect.

MErcyfull Lorde, we beseche thee to caste thy bryghte beames of lyght vpon thy Churche, that it beyng lyghtened by the doctrine of thy blessed Apostle and Euangelist Iohan, may attayne to the euerlastyng gyftes, whyche thy dere sonne our Lorde.

The Epistle.

That which was from the beginning, which we haue harde, whiche we haue seene with oure eyes, which we haue loked vpon, and our handes haue handeled of the worde of lyfe. And the life appeared, and we haue seene and beare witnesse, and shewe vnto you that eternall lyfe which was with the father, and appeared vnto vs. That which we haue seene and harde, declare we vnto you, that ye also may haue felowshyp with vs, and that our felowshyp may be with the father & his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tydynges which we haue harde of him, and declare vnto you, that God is light, and in hym is no darknesse at all. If we say we haue felowshyp with hym, and walke in darknesse, we lye, & do not the trueth. But and yf we walke in light, euen as he is in light, then haue we felowshyp with vnto, and the bloud of Iesus Christ his sonne, clenseth vs from all sinne. If we say we haue no sinne, we deceyue oure selues, & the trueth is not in vs. If we knowledge our sinnes, he is faythfull and iust to forgeue vs our sinnes, and to clense vs from all vnrighteousnes. If we say we haue not sinned, we make hym a liar, and his worde is not in vs.

The Gospell.

Iesus sayd vnto Peter: Folowe thou me. Peter turned about, and sawe the disciple whome Iesus loued folowing, which also leaned on his breast at supper, & sayd: Lorde, which is he that betrayeth

when Peter therfore sawe him, he sayde to Jesus Lord, what shall he here do? Jesus sayd vnto hym: If I will haue hym to tary tyll I come, what is that to thee? folowe thou me. Then went this saying abroade among the brethren, that that disciple should not dye: yet Jesus sayde not to hym, he shall not dye: but if I will that he tary tyll I come, what is that to thee? The same disciple is he which testifieth of these thinges, and wrote these thinges, and we knowe that his testimonie is true. There are also many other thinges which Jesus did: the whiche yf they should be written euery one, I suppose the worlde could not contayne the bookes that should be written. Amen.

The Innocentes day.

The Collect.

Almighty God whose people this daye the yonge Innocentes thy witnesses haue confessed and shewed forth, not in speakyng, but in dyeng: mortifie and kyll all vices in vs, that in our conuersation, our life may expresse that faythe, which with our tongues we do confesse, through Jesus Christ our Lorde.

The Epistle.

I Loked, and loe, a Lambe stode on the mount Sion, and with him an hundred and fourty and foure thousande, hauyng his name, and his fathers name wrytten in their foreheades. And I harde a voyce from heauen, as the sounde of many waters, and as the voyce of a great thunder: And I harde the voyce of harpers harpyng with their harpes. And they songe as it were a newe songe before the seate, and before the foure

harpes and the elders, and no man coulde learne the songe but the hundred fourte and foure thousande, whiche were redeemed from the earth. These are they whiche were not defiled with women, for they are virgins. These folowe the lambe wheresoever he goeth. These were redeemed from men, beyng the first fruites vnto God and to the lambe, and in their mouthes was founde no guile, for they are without spotte before the throne of God.

The Gospell.

THe Angell of the Lorde appeared to Joseph in a slepe, saying: Arise and take the chylde and his mother, and flee into Egypt, and be thou there tyll I bring thee worde. For it wyll come to passe that Herode shal seeke the chylde to destroy him. So when he awoke, he tooke the childe & his mother by night, and departed into Egipt, & was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lorde by the Prophete, saying: Out of Egipt haue I called my sonne. Then Herode when he sawe that he was mocked of the wyse men, was exceadyng wroth, and sent forthwith men of warre, and slewe all the chyldren that were in Bethlem, and in all the coastes about them, from two yeres olde & vnder, according to the time whiche he had diligently inquired out of the wyse men. Then was fulfilled that which was spoken by the Prophete Jeremy, where as he saith: In Rama was there a voyce heard, lamentacion, weepyng, and great mourning, Rachel weping for her children, and would not be comforted, because they were dead.

¶ The Sunday after Christmas day.

¶ The Collect.

Almightie God whiche hast geuen vs. &c.

As vpon Christmas day.

¶ The Epistle.



I say, that the heyre (as long as he is a chylde) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen so we also when we were chyldren, were in bondage vnder the ordinaunces of the worlde: But when the tyme was full come, God sent his sonne made of a woman, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe, that we through election might receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes: God hath sent the spirite of his sonne into our hartes, which crieth, Abba father, wherfore now, thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heyre of God through Christ.

¶ The Gospell.



his is the booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren: Iudas begat Phares and Zaram of Thamar: Phares begat Ezrom: Ezrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Booz of Rahab

Booz begat Obed of Ruth: Obed begat Jesse: Jesse begat David the king: David the king begat Salomon, of her that was the wyfe of Urie: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the tyme that they were caryed awaye to Babylon. And after they were brought to Babylon, Jechonias begat Salathiell: Salathiell begat Zorobabell: Zorobabell begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to David are, xiiii. generations: And from David vnto the captiuitie of Babylon, are, xiiii. generations. And from the captiuitie of Babylon vnto Christ, are, xiiii. generations.

The byrth of Jesus Christ was on this wyse: when his mother Mary was maryed to Joseph (before they came to dwel together) she was found with childe by the holy ghost. Then Joseph her husbande (because he was a ryghteous man, and would not put her to shame) was mynded priuily to depart from her. But whyle he thus thought, beholde, the Angell of the Lorde appeared vnto him in dede, saying: Joseph, thou sonne of Da-

and feare not to take vnto thee Mary thy wife: for that whiche is conceiued in her, commeth of the holye Ghost. She shall bryng forth a sonne, and thou shalt call his name Iesus: for he shall saue his people from their sinnes.

All this was done that it myght be fulfylled which was spoken of the Lorde by the Prophete, saying: Behold, a mayde shalbe with childe, and shall bryng forth a sonne, and they shall call his name Emanuell: whiche if a man interprete, is as much to say, as God with vs. And Ioseph assone as he awoke out of slepe, did as the Aungell of the Lorde had bidden hym: and he tooke his wife vnto hym, and knewe her not tyll she hadde brought forth her fyrst begotten sonne, and called his name Iesus.

¶ The Circumcision of Christ.

¶ The Collect.

ALmightie God, whiche madest thy blessed sonne to be circumcised and obedient to the lawe for man: graunt vs the circumcision of the spirite, that our hartes and all our members beyng mortified from all worldly and carnall lustes, may in all thynges obey thy blessed will: through the same thy sonne Iesus Christ our Lorde.

¶ The Epistle.

BLessed is that man to whō the lord will not imputte sinne. Came this blessednes then vpō the circumcision, or vpon the circumcision also? for we say that faith was reckened to Abraham for righteousnes.

Habe was to them reckoned: when he was in the circumcision, or when he was in the uncircumcision: not in time of circumcision, but whē he was yet uncircumcised. And he receyued the signe of circumcision, as a seale of the rygh teousnes of fayth, which he had yet beyng uncircumcised, that he should be the father of all them that beleue, though they be not circumcised, that righteousnes might be imputed to them also, and that he might be the father of circumcision, not unto them onely which came of the circumcised, but unto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcision. For the promyse (that he should be heyre of the worlde) happened not to Abraham or to his seede through the law, but through the rygh teousnes of fayth. For yf they whiche are of the law be heyres, then is fayth but vayne, and the promyse of none effect.

¶ The Gospell.

AND it fortuned, assone as the Aungels were gone away from the shepheardes into heauen, they said one to another: let vs go now euen unto Bethleem, and see this thyng that we heare saye is happened, whiche the Lorde hath shewed unto vs. And they came with haste, and founde Mary and Joseph, and the babe layde in a manger. And when they had seene it, they published abrode the saying that was tolde them of that chylde. And all they that harde it, wondred at those thynges whiche were tolde them of the shepheardes. But Mary kept all those thynges, and pondered them in her harte. And the

heybeardes returned, prayſyng and landyng God for all the thynges that they had harde and ſeene, euen as it was tolde vnto them. And when the eyght day was come, that the chylde ſhoulde be circumciſed, his name was called Jeſus, whiche was named of the Angell before he was conceyued in the woombe.

¶ If there be a Sunday betweene the Epiphanye and the Circumciſion, then ſhalbe vſed the ſame Collect, Epiſtle, and Goſpell at the Communion, whiche was vſed vpon the day of Circumciſion.

¶ The Epiphanie.

¶ The Collect.

O God, which by the leadyng of a ſtarre, dyddeſt manifeſt thy only begotten ſonne to the Gentyles: Mercyfully graunt, that we whiche know thee nowe by fayth, may after this lyfe haue the fruition of thy glorious Godhead, through Chriſt our Lorde.

¶ The Epiſtle.

FOr this cauſe I Paule am a priſoner of Jeſus Chriſt for you Heathen, yf ye haue harde of the miniſtration of the grace of God whiche is geuen me to youwarde. For by reuelation the myſtery hathe ben made knowen vnto me, as I wrote afore in a fewe wordes, whereby when ye reade, ye maye vnderſtande my knowledge in the myſtery of Chriſt, whiche myſtery in tymes paſt was not opened vnto the ſonnes of men, as it is nowe declared vnto his holye Apoſtles and Prophetes by the ſpirite, that the Gentyles ſhoulde be inheritours alſo, and of the ſame body, and partakers of the promyſe of Chriſt

dyspensacion of the Gospell, whereof I am made a minister, accordyng to the gyfte of the grace of God, whiche is geven vnto me after the workyng of his power. Vnto me the least of all Saintes is this grace geven, that I shoulde preache among the Gentyles the vnsercheable riches of Christ, and to make all men see what the felowshyp of the mistery is, whiche from the begynnyng of the worlde hath ben hyd in God, whiche made all thinges, thorowe Iesus Christe, to the intent that nowe vnto the rulers and powers in heauenly thynges might be knowen by the congregacion, the manyfolde wysdome of God, accordyng to the eternall purpose whiche he wrought in Christ Iesu our Lorde, by whom we haue bolonesse and entraunce, with the confidence whiche is by the fayth of hym.

¶ The Gospell.

WHen Iesus was borne in Bethleem, a Citie of Iurie, in the time of Herode the kyng: Beholde, there came wise men from the East to Ierusalem, sayyng: where is he that is borne kyng of the Iewes? For we haue seene his starre in the East, and are come to worshyp hym. When Herode the kyng had harde these thynges, he was troubled, and all the Citie of Ierusalem with hym. And when he had gathered all the chiefe Priestes and Scribes of the people together, he demaunded of them where Christ shoulde be borne

And they sayde vnto him, at Bethleem in Iewry. For thus it is wrytten by the Prophete. And thou Bethleem in the lande of Iury, art not the least among the princes of Iuda: For out of thee there shal come vnto me, the Captaine that shal gouerne my people Israell. Then Herode (when he had priuily called the wyse men) he enquired of them diligently what time the starre appeared. And he bad them go to Bethleem, and said: Go your way thyther and searche diligently for the childe, and when ye haue founde him, bring me worde agayne, that I may come and worship him also. When they had harde the kyng, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stode ouer the place wherein the chylde was. When they sawe the starre, they were exceedyng glad, and went into the house, and founde the childe with Mary his mother, and fell downe flat, and worshipped hym, and opened their treasures, and offered vnto him gyftes, Golde, Frankensence, and Myrre. And after they were warned of God in a dreame that they shoulde not go agayne to Herode, they returned into their owne country another way.

¶ The. i. Sunday after the Epiphanie.

The Collect.

ALmyghtie God we beseche thee mercyfully to receyue the prayers of thy people, whiche call vppon thee, and graunt that they may both perceyue and knowe what thynges they ought to do, and also haue grace and power faythfully to fulfyll the same, through Iesus Christ our Lorde.

¶ The Epistle.

BEseche you therefore brethren by the
mercyfulnes of God, that ye make your
bodyes a quicke sacrifice, holy and accepta-
ble vnto God, which is your reasona-
ble seruyng of GOD. And fashion not
your selues lyke vnto this worlde, but be ye chaun-
ged in your shape, by the renuyng of your mynde,
that ye may proue what thyng that good, and ac-
ceptable, and perfect wyll of God is. For I saye
(through the grace that vnto me geuen is) to euery
man among you, that no man standeth hygh in his
owne conceyt, more then it becommeth hym to
esteeme of hym selfe: but so iudge of hym selfe,
that he be gentle and sober, according as God hath
dealt to euery man the measure of fayth. For as
we haue many members in one body, and all mem-
bers haue not one office: So we beyng many, are
one body in Christe, and euery man among our
selues one anothers members.

¶ The Gospell.

THe father & mother of Iesus went
to Ierusalem after the custome of
the feast day. And when they hadde
fulfilled the dayes, as they returned
home, the chylde Iesus abode styll
in Ierusalem, and his father and
mother knewe not of it: but they supposing hym to
haue ben in the companye, came a dayes iourney
and sought hym among theyr kynsfolke and ac-
quaintaunce. And when they founde hym not,
they went backe agayne to Ierusalem and sought
hym. And it fortuned that after three dayes they

founde him in the Temple, sitting in the middest of the doctours, hearyng them, and posyng them. And al that harde hym, were astonyed at his vnderstandyng and aunsweres. And when they sawe hym, they marueyled, and his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sorowing. And he sayde vnto them: howe happened that ye sought me? wyst ye not that I muste go about thy fathers busines? And they vnderstode not that saying, whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayinges together in her hart. And Jesus prospered in wysdome and age, and in fauour with God and men.

¶ The.ii. Sunday after the Epiphanie.

¶ The Collect.

ALmightie and euerlastyng God, whiche doest gouerne all thynges in heauen and earth: mercyfullye heare the supplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

¶ The Epistle.

SEyng that we haue dyuers gyftes, according to the grace that is geuen vnto vs: yf a man haue the gyft of prophecie, let him haue it, that it be agreeyng to the fayth. Let him that hath an office, wayte on his office. Let hym that teacheth, take heede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortation. If any man

geue, let hym do it with singlenesse. Let hym that ruleth, do it with diligence. If any man shewe mercy, let hym do it with cherefulnes. Let loue be without dissimulation. Hate that whiche is euyll, and cleaue to that whiche is good. Be kynde one to another with brotherly loue. In geuyng honour, go one before another. Be not slouthfull in the busines whiche ye haue in hande. Be feruent in spirite. Apply your selues to the tyme. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saintes. Be redy to harbour. Blesse them whiche persecute you, blesse I say and curse not. Be mery with them that are mery, wepe with them that wepe, be of lyke affection one towardes another. Be not hye mynded, but make your selues equall to them of the lower sort.

℣ The Gospell.

AND the thyrde day was there a maryage in Cana, a Citie of Galile, and the mother of Jesus was there. And Jesus was called (and his Disciples) vnto the mariage. And when the wyne fayled, the mother of Jesus sayde vnto hym: they haue no wyne. Jesus sayde vnto her: woman, what haue I to do with thee? Myne houre is not yet come. His mother sayd vnto the ministers: whatsoeuer he saieth vnto you, do it. And there were standing there fyue water pottes of stone, after the maner of purifiyng of the Jewes, conteynyng two or three fyrkyns a peece. Jesus sayde vnto them: fyll the wa-

ter pottes with water. And they fylled them vp to the brymme. And he sayde vnto them: drawe out nowe, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wyne, and knewe not whence it was (but the ministers which drewe the water, knewe) he called the brydegrome, and sayde vnto hym: euery man at the begynnyng doth set forth good wyne, and when men be dronke, then that whiche is worse: but thou hast kept the good wyne vntyll nowe. This begynnyng of miracles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on hym.

¶ The.iii.Sunday after the Epiphanie.

¶ The Collect.

ALmightie and euerlastyng God, mercyfullye looke vppon our infirmities, and in all our daungers and necessities, stretche forth thy ryght hand to helpe and defende vs, through Christ our Lorde.

¶ The Epistle.

BE not wise in your owne opinions. Recompence to no man euyll for euyll. Prouide afore hande thinges honest, not only before God, but also in the sight of all men. If it be possible (as much as is in you) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is wrytten: vengeaunce is myne, I will rewarde saieth the Lorde. Therfore yf thyne enemy hunger, feede hym: yf he thyrste, geue hym drynke.

for in so doyng, thou shalt heape coales of fyre on his head. Be not ouercome of euyll, but ouercome euyll with goodnes.

* The Gospell.



When he was come downe from the mountayne, muche people folowed him. And beholde, there came a Leper, and worshipped hym, saying: Master, yf thou wylt thou canste make me cleane. And Jesus put forth his hande and touched him, saying: I will, be thou cleane. And immediatly his leprosie was clensed. And Jesus sayd vnto him: tell no man, but go and shewe thy selfe to the Priest, and offer the gyft (that Moses commaunded to be offred) for a wytnesse vnto them. And when Jesus was entred into Capernaum, there came vnto hym a Centurion, and besought him, saying: Master, my seruaunt lieth at home sicke of the paulsey, and is greeuously payned. And Jesus said, when I come vnto him, I wyll heale hym. The Centurion aunswered, and sayde: Syr, I am not worthy that thou shouldest come vnder my roofe: but speake the worde onlye, and my seruaunt shalbe healed. For I also am a man subiect to the authoritie of another, and haue souldiers vnder me: and I say to this man, go, and he goeth: and to another man, come, and he commeth: and to my seruaunt, do this, and he doth it. When Jesus hard these wordes, he marueyled, and sayde to them that folowed him: verely I say vnto you, I haue not founde so great fayth in Israell. I say vnto you, that many shall come from the East and west, and shall rest with Abraham, Isaac

and Jacob in the kyngdome of heauen: but the chyldren of the kyngdome shalbe cast out into vtter darkenes, there shalbe weepyng and gnashyng of teeth. And Jesus sayde vnto the Centurion: Go thy way, and as thou beleuest, so be it vnto thee: and his seruaunt was healed in the selfe same houre.

¶ The.iiii. Sunday after the Epiphanie.

¶ The Collect.

GOD which knowest vs to be set in the middest of so many and great daungers, that for mans fraylnesse we can not alwayes stande vpryghtly: graunt to vs the health of bodye and soule, that all those thynges whiche we suffer for synne, by thy helpe we may well passe and ouercome: through Christ our Lorde.

¶ The Epistle.

LEt euery soule submit hym selfe vnto the auctoritie of the hygher powers: for there is no power but of GOD. The powers that be, are ordayned of God, wherefore whosoeuer therefore resisteth power, resisteth the ordinaunce of God: But they that resist, shall receyue to them selues damnation. For rulers are not fearefull to them that do good, but to them that do euyl. Wylt thou be without feare of the power? do well then, and so shalt thou be prayed of the same: for he is the minister of God for thy wealth. But and yf thou do that whiche is euyll, then feare, for he beareth not the sworde for nought: for he is the minister of God, to take vengeaunce on them that do euyll. Where-

fore ye muſt neides obey, not only for feare of
geaunce, but alſo because of conſcience, and
for this cauſe pay ye tribute. For they are
miniſters ſeruyng for the ſame purpoſe. Geue
euery man therefore his duette: tribute, to who
tribute belongeth: cuſtome, to whom cuſtome
due: feare, to whom feare belongeth: honour,
whom honour pertayneth.

¶ The Goſpell.

AND when he entred into a ſhip, h
diſciples folowed him. And beholde
there aroſe a great tempeſt in th
ſea, inſomuche as the ſhippe wa
couered with wawes, but he was
ſlepe. And his diſciples came
him, and awoke hym, ſaying: Maiſter, ſaue vs, w
perithe. And he ſayde vnto them: why are ye feare
full, O ye of little fayth? Then he aroſe, and reb
ked the wyndes and the ſea, and there folowed
great calme. But the men marueyled, ſaying: wha
maner of man is this, that both wyndes and ſe
obey hym? And when he was come to the othe
ſide, into the countrey of the Gergeſites, there m
hym two, poſſeſſed of deuylles, whiche came ou
of the graues, and were out of meaſure fierce, ſ
that no man myght go by that way. And beholde
they cryed out, ſaying: O Jeſu thou ſonne of Go
what haue we to do with thee? Art thou come h
ther to torment vs before the time? And there wa
a good way of from them, a heard of many ſwyn
feeding. So the deuyls beſought him, ſaying:
thou caſt vs out, ſuffer vs to go into the heard
ſwyne. And he ſayde vnto them: go your way

am went they out, and departed into the heard
of swyne. And beholde, the whole heard of
swyne was caryed headlong into the sea, and pe-
rished in the waters. Then they that kept them
fled, and went theyr wayes into the citie and tolde
every thyng, and what had happened vnto the pos-
sessed of the deuyls. And beholde, the whole citie
came out to mete Jesus: and when they sawe him,
they besought hym that he would depart out of
theyr coastes.

¶ The .v. Sunday after the Epiphanie.

¶ The Collect.

LOrde, we beseche thee to kepe thy Churth and
housholde continually in thy true religion:
that they whiche do leane onlye vppon hope
of thy heauenly grace, may euermore be defended
by thy myghtie power: Through Christe our
Lorde.

* The Epistle.

PVt vppon you as the elect of God, ten- Colla. 3
der mercy, kyndnesse, humblenes of
mynde, meekenes, long sufferyng, for-
bearyng one another, and forgeuyng
one another, yf a man haue a quarell
agaynst another: as Christ forgaue you, euen so
do ye. Aboue all these thynges, put on loue, which
is the bonde of perfectnes. And the peace of God
rule in your hartes, to the whiche peace ye are cal-
led in one bodye: And see that ye be thankefull.
Let the worde of Christe dwell in you plente-
ously with all wysedome: Teache and exhorte
your owne selues in Psalmes and Himnes,

and spirituall songes, singyng with grace in ye
hartes to the Lord. And whatsoeuer ye do in wo
or deede, do all in the name of the Lord Iesu, geu
thankes to God the father by hym.

¶ The Gospell.

Ye kyngdome of heauen is li
vnto a man which sowed go
seede in his fielde: but wh
men slept, his enemy came, a
sowed tares among the whe
and went his way. But wh
the blade was sprong vp, a
had brought forth fruite, th
appeared the tares also. So the seruauntes of t
housholder came, and sayd vnto him: Sir, didst n
thou sowe good seede in thy fielde? from whe
then hath it tares? He said vnto them: the enuio
man hath done this. The seruauntes sayde vn
hym: wylt thou then that we go & weede them v
But he sayd: nay, lest whyle ye gather vp the tar
ye plucke vp also the wheate with them: let bo
growe together vntyll the haruest, and in the ti
of haruest, I wyll say to the reapers: gather ye fi
the tares, and binde them together in bundles to
brent, but gather the wheate into my barne.

¶ The first Sonday, yf there be so many, shall haue the same Psalme, Collect, Epistle, and Gospell, that was vppon the first Sunday.

¶ The Sunday called Septuagesima.

¶ The Collect.

O Lorde we beseech thee fauourably to heare t
prayers of thy people, þ we whiche are tu
punished for our offences, may be mercyfu

...delyuered by thy goodnes, for the glory of thy name, through Jesu Christ our Sauiour, who liueth and reigneth worlde without ende. Amen.

* The Epistle.

RErceyue ye not howe that they whiche runne in a course, runne all, but one receyueth the rewarde? So runne that ye may obteyne. Euery man that proueth masteries, abstayneth from all thynges. And they do it to obteyne a crowne that shall perysshe: but we to obteyne an euerlastyng crowne. I therefore so runne, not as at an vncertayne thyng. So fyght I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe shoulde be a castaway. 1. Cor. ix. 24 &c.

* The Gospell.

THe kingdome of heauen is lyke vnto a man that is an housholder, whiche went out early in the morning, to hyre labourers into his vineyarde. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyarde. And he went out about the thyrde houre, and sawe other standyng idle in the market place, and sayde vnto them: Go ye also into the vineyarde, and whatsoeuer is ryght, I wyll geue you. And they went their way. Agayne, he went out about the sixt and ninth houre, and dyd lykewyse. And about the eleuenth houre he went out, and founde other standyng idle, and sayd vnto them: Why stande ye here Matth. xx. 1 &c.

all the day ydle? They sayde vnto hym: because no man hath hired vs. He saieth vnto them: go ye also vnto the vineyarde, and whatsoeuer is ryght, that shall ye receyue. So when euen was come, the lorde of the vineyarde sayde vnto his stewarde: Call the labourers, and geue them their hyre, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receyued euery man a penye. But when the fyrst came also they supposed that they should haue receyued more, and they lykewyse receyued euery man a penye. And when they had receyued it, they murmured agaynst the goodman of the houle, saying: These last haue wrought but one houre, and thou hast made them equall with vs whiche haue borne the burden and heate of the daye. But he answered vnto one of them and sayde: Frende, I do thee no wrong. Woldest thou not agree with me for a peny? Take that thyne is, and go thy way: I will geue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me lusteth with mine owne goodes? Is thyne eye euyll because I am good? So the last shalbe fyrst, and the fyrst shalbe last. For many be called, but fewe be chosen.

¶ The Sunday called Sexagesima.

¶ The Collect.

Lorde God whiche seest that we put not our trust in any thyng that we do, mercyfully graunt, that by thy power we may be defended agaynst all aduersitie, through Iesus Christ our Lorde.

Epistle.

MAy ye suffer fooles gladly, seeyng your
selues are wyse. For ye suffer yf a
man bryng you into bondage, yf a
man deuour, if a man take, if a man
exalt him selfe, yf a man smyte you
on the face. I speake as concer-
nyng rebuke, as though we had ben weake in this
behalfe. Howbeit, wherin soeuer any man dare be
bolde (I speake foolishly) I dare be bolde also. They
are the hebrues, euen so am I. They are Israelites,
euen so am I. They are the seede of Abraham, euen
so am I. They are the ministers of Christ (I speake
as a foole) I am more. In labours more abound-
daunt, in stryppes aboue measure, in pryson more
plenteously, in deathes oft. Of the Iewes fiue times
receyued I. xl. stryppes saue one, thryse was I bea-
ten with rodes, I was onse stoned, I suffred thryse
shypwrache, nyght and day haue I ben in the deepe
sea. In iourneying often, in perylles of waters,
in perylles of robbers, in ieopardies of myne owne
nation, in ieopardies among the Heathen, in pe-
rylls in the Citie, in perylles in wyldernesse, in pe-
rylles in the sea, in perylles among false brethren,
in labour and trauayle, in watchynges often, in
hunger and thyrste, in fastynges often, in colde
and nakednesse, beside the thynges whiche out-
wardly happen vnto me, I am combred dayly, and
care for all congregations. Who is weake, and
I am not weake? who is offended, and I burne
not? If I muste nedes boast, I will boaste of the
thynges that concerne mine infirmities. The God

ii. Cor. 11. 1984

and father of our Lorde Jesus Christe, whiche is
blessed for euermore, knoweth that I lye not.

¶ The Gospell.



When muche people were gathered
together, and were come to hym
out of all Cities, he spake by a simi-
litude. The sower went out to sow
his seede, and as he sowed, some fell
by the way syde, and it was trode
downe, and the fowles of the ayre deuoured it up.
And some fell on stones, and assoone as it was
sprong vp, it wythered awaye, because it lacked
moysture. And some fell among thornes, and the
thornes sprang vp with it, and choked it. And some
fell on good grounde, & sprang vp, and bare fruite
an hundreth folde. And as he sayd these thinges, he
cryed: He that hath eares to heare, let hym heare.
And his disciples asked him, saying: What manner
of similitude is this? And he sayde: Unto you it is
geuen to knowe the secretes of the kyngdome of
God, but to other by parables, that when they see,
they shoulde not see, & when they heare, they should
not vnderstande. The parable is this. The seede
is the worde of God. Those that are beside the way
are they that heare, then commeth the deuyll and
taketh away the worde out of theyr hartes, lest
they shoulde beleue and be saued. They on the
stones are they, which when they heare, receiue the
worde with ioy, and these haue no rootes, which
for a whyle beleue, and in tyme of temptation fall
away. And that whiche fell among thornes, are
they, whiche when they haue harde, go forth

and are choked with cares and ryches, and volup-
tuous lyuyng, and bryng forth no fruite. That
whiche fell in the good grounde, are they, whiche
with a pure and good hart heare the word and kepe
it, and bryng forth fruite through pacience.

The Sunday called Quinquagesima.

The Collect.

O Lorde, whiche doest teache vs that all our do-
ynges without charitie are nothyng worth:
send thy holy ghost, & powre into our hartes,
that most excellent gyft of charitie: the very bonde
of peace and all vertues, without the whiche,
whosoeuer lyueth, is counted dead before thee.
Graunt this for thy onlye sonne Jesus Christes
sake.

The Epistle.

THough I speake with tongues of men
and of Angelles, and haue no loue, I
am euen as sownyng brasse, or as a
tinklynge Cimball. And though I
coulde prophesie and vnderstande all
secretes and all knowledge: yea, if I haue al fayth,
so that I coulde moue mountaynes out of their
places, and yet haue no loue, I am nothyng. And
though I bestowe all my goodes to feede the poore,
and though I gaue my body euen that I burned,
and yet haue no loue, it profiteth me nothyng.
Loue suffreth longe, and is curteous. Loue enuy-
eth not, loue doth not frowardly, swelleth not, dis-
dayneth not vnhonestly, seeketh not her owne, is not
prouoked to anger, thynketh none euell, reioy-
ceth not in iniquitie, but reioyceth in the truth,

fulfilleth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesying fayle, other tongues ceasse, or knowledge vanysshe away, yet loue faileth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect: But when that whiche is perfect is come, then that whiche is vnperfect shalbe done away. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I imagined as a chylde. But assone as I was a man, I put away chyldysshnes. Nowe we se in a glasse, euen in a darke speakyng: but then shall we se face to face. Nowe I know vnperfectly: but then shal I know euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three: but the chiefe of these is loue.

¶ The Gospell.

THen toke vnto hym the twelue, and sayd vnto them: Beholde, we go vp to Ierusalem, and all shalbe fulfilled that are written by the Prophetes, of the sonne of man. For he shalbe deliuered vnto the Gentyles, and shalbe mocked, & despitefully intreated, and spitted on. And when they haue scourged him, they wyll put hym to death, and the thyrd day he shall ryse agayne. And they vnderstode none of these thinges. And this saying was hid from them, so that they perceyued not the thinges which were spoken. And it came to passe, that as he was come nigh to Iericho, a certayne blynde man sat by the waye syde begging. And when he harde the

people passe by, he asked what it meant: And they sayde vnto hym, that Jesus of Nazareth passed by. And he cryed, saying: Jesu thou sonne of Dauyd haue mercye on me. And they which went before, rebuked hym that he shoulde holde his peace, but he cryed so muche the more, thou sonne of Dauid haue mercye on me. And Jesus stode still, and commaunded hym to be brought vnto hym. And when he was come nere, he asked hym, saying: what wilt thou that I do vnto thee? And he sayde: Lorde, that I myght receyue my syght. And Jesus sayde vnto hym: Receyue thy syght, thy faith hath saued thee. And immediatly he receiued his sight, and folowed hym, prayeng God. And all the people when they sawe it, gaue prayse vnto God.

¶ The first day of Lent.

* The Collect.

ALmyghtie and euerlasting God, which hatest nothing that thou hast made, and doest forgeue the sinnes of all them that be penitent: Create and make in vs newe and contrite hartes, that we worthyly lamentyng our sinnes, & knowledgyng our wretchednes, may obtayne of thee the God of all mercy, perfect remission and forgeuenes, through Jesus Christ.

¶ The Epistle.

TVrne you vnto me with all youre hartes, with fastyng, weping, and mournyng, rent your hartes and not your garmentes, & turne you vnto the Lorde your God: for he is gracious

ſuffering, and of great compaſſion, and redy to pardon wickednes. Then (no doubt) he alſo ſhall ſtirre and forgeue, and after his chaſtening, he ſhall let your encreaſe remayne for meate and drynke offeryng vnto the Lorde your God. Blowe out with the trumpet in Sion, proclayme a faſting, call the congregation, and gather the people together, warne the congregation, gather the elders, bryng the chyldren and ſuchlynges together. Let the bredegrome go forth of his chamber, and the bryde out of her cloſet. Let the prieſtes ſerue the Lorde betweene the porche and the aulter, weepyng and ſayeng: Be fauourable, O Lorde, be fauourable vnto thy people, let not thyne heritage be brought to ſuch confuſion, leſt the heathen be lordes therof. Wherefore ſhoulde they ſaye among the heathen, where is nowe their God.

¶ The Goſpell.

When ye faſte, be not ſadde as the hypocrites are. For they diſfigure their faces, that it maye appeare vnto men howe that they faſt. Verily I ſay vnto you, they haue their reward. But thou when thou faſteſt, annoint thine head and waſhe thy face, that it appeare not vnto men howe thou faſteſt, but vnto thy father which is in ſecrete, and thy father which ſeeth in ſecrete ſhal rewarde thee openly. Lay not vp for your ſelues treaſure vppon earth, where the ruſt and moth doth corrupte, and where theues breake through and ſteale: But lay vp for your treaſures in heauen, where neyther ruſt

nor moth doth corrupt, and where theues do not breake through nor steale. For where your treasure is, there wyll your hartes be also.

1 Cor. 9. Gene. 2. 1 Cor. 10. Gene. 1.

Domin. ¶ The first Sunday in Lent. Domin.

¶ The Collect.

O Lorde, whiche for our sake dyddst faste forty dayes and forty nyghtes: Geue vs grace to vse suche abstinence, that our flesshe beyng subdued to the spirite, we may euer obey thy godly motions, in ryghteousnes and true holynes, to thy honour and glory, whiche lyuest and raignest, &c.

¶ The Epistle.

WE as helpers exhorte you, that ye receyue not the grace of GOD in vayne, For he sayeth: I haue harde thee in a tyme accepted, and in the day of saluation haue I succoured thee. Beholde, nowe is that accepted tyme: beholde, nowe is that day of saluation. Let vs geue none occasion of euyll, that our office be founde no faute: but in all thynges let vs behaue our selues as the ministers of GOD. In much patience, in afflictions, in necessities, in anguyshes, in stripes, in prysonmentes, in seditions, in labours, in watchynges, in fastynges, in puerneshe, in knowledge, in longe suffervng, in kyndenesse, in the holy Ghost, in loue vnfayned, in the worde of truth, in the power of God, by the armours of ryghteousnes, of the ryght hande and on the left, by honour and dishonour, by euyll report, and good report, as deceyuers, and yet true, as vnknowen, and yet knowen, as dying, and beholde we lyue,

chaſtened, & not killed: as ſorowyng, and yet alway
mery: as poore, and yet make many ryche: as ha-
uyng nothyng, and yet poſſeſſing all thynges.

¶ The Goſpell.

Then was Jeſus ledde away of
the ſpirite into wyldernelle, to
be tempted of the deuyll. And
when he had faſted foꝛtie dayes
and foꝛtie nyghtes, he was at
the laſt an hungred. And when
the tempter came to hym, he
ſayde: If thou be the ſonne of
God, commaunde that theſe ſtones be made bread.
But he anſwered and ſayde: It is wꝛytten, man
ſhall not lyue by bread onlye, but by euery woꝛde
that proceadeth out of the mouth of God. Then the
Deuyll taketh hym vp into the holye Citie, and
ſetteth hym on a pinacle of the Temple, and ſayeth
vnto hym: If thou be the ſonne of God, caſt thy
ſelfe downe headlong. For it is wꝛytten: He ſhall
gene his Angelles charge ouer thee, and with theyr
handes they ſhall holde thee vp, leaſt at any tyme
thou hurte thy foote againſt a ſtone. And Jeſus
ſayde vnto hym, it is written againe: Thou ſhalt
not tempt the Lorde thy God. Agayne the Deuyll
taketh him vp into an exceading high mountaine,
and ſhewyth hym all the kyngdomes of the woꝛlde,
and the glory of them, and ſayeth vnto hym: All
theſe will I gene thee, if thou wilt fall downe and
woꝛſhyp me. Then ſayeth Jeſus vnto him: Auoyde
Sathan, for it is wꝛytten: Thou ſhalt woꝛſhyp the
Lord thy God, and hym onlye ſhalt thou ſerue.

Then the Deuyll leaueth hym, and beholde the Angelles came and ministred vnto hym.

¶ The. ii. Sunday in Lent.

The Collect.

ALmyghtie God, whiche doest see that we haue no power of our selues to helpe our selues: kepe thou vs, both outwardly in our bodyes, and inwardly in our soules, that we maye be defended from all aduersities whiche may happen to the bodye, and from all euyll thoughtes, whiche may assault and hurte the soule: through Iesus Christ, &c.

¶ The Epistle.

WE beseche you brethren, and exhort you by the Lorde Iesus, that ye encrease more and more, euen as ye haue receyued of vs, howe ye ought to walke, and to please God. For ye know what commaundementes we gaue you by our Lord Iesus Christ. For this is the wyll of God, euen your holynes: that ye should abstayne from fornication, and that euery one of you shoulde knowe howe to kepe his vessell in holynes and honour, and not in the lust of concupiscence, as do the Heathen whiche knowe not God: that no man oppresse and defraude his brother in bargaynyng, because that the Lorde is the auenger of all suche thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holynesse. He therefore that despyseth, despiseth not man, but God whiche hath sent his holy spirite among you.

¶ The Gospell.

IEsus went thence and departed into the coastes of Tyre and Sydon: and beholde, a woman of Canaan (whiche came out of the same coastes) cryed vnto hym, saying: Haue mercy on me, O Lorde, thou sonne of Dauid: My daughter is piteously vexed with a deuyll. But he answered her nothing at all. And his disciples came and besought him, saying: sende her away, for she crieth after vs. But he answered and sayde: I am not sent but to the lost sheepe of the house of Israel. Then came she and worshipped hym, saying: Lorde helpe me. He answered and sayde: It is not meete to take the childrens bread and caste it to dogges. She answered and sayde: Truely Lorde, for the dogges eate of the crummes whiche fall from their masters table. Then Iesus answered, and sayd vnto her: O woman, great is thy fayth, be it vnto thee euen as thou wylt. And her daughter was made whole euen the same time.

¶ The.iij.Sunday in Lent.

¶ The Collect.

BEseche thee almightie God, take vppon thee the defyres of thy humble seruauntes, and stretch forth the ryght hande of thy maiestie to be our defence agaynst all our enemies: through Iesus Christ our Lorde.

¶ The Epistle.

VPon the folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hym selfe for vs an offeryng and a

sacrifice of a sweete sauour to God. As for fornication and all vncleannesse, or couetousnes, let it not be once named amonge you, as it becommeth saintes, or fylthynes, or fooliche talking, or iesting, whiche are not comely, but rather geuyng of thankes. For this ye knowe, that no whoremonger, either vncleane person, or couetous person (whiche is a worshipper of ymages) hath any inheritaunce in the kingdome of Christ and of God. Let no man deceyue you with vayne wordes: for because of suche thynges, commeth the wrath of God vppon the chyldren of disobedience. Be not ye therefore companions of them. Ye were sometymes darknesse, but nowe are ye lyght in the Lorde: walke as chyldren of lyght, for the fruite of the spirite consisteth in all goodnes, and righteousnes, and trueth. Accept that whiche is pleasyng vnto the Lorde, and haue no felowship with the vnfruitful workes of darkenes, but rather rebuke them. For it is a shame euen to name those thinges, which are done of them in secrete: but all thynges when they are brought forth by the light, are manyfest. For whatsoeuer is manyfest, the same is lyght. Wherefore he sayeth: Awake thou that slepest, and stande vp from death, and Christ shall geue thee lyght.

¶ The Gospell.

IEsus was casting out a deuill that was dumbe. And when he had cast out the deuill, the dumbe spake, and the people wondred. But some of them sayd: He casteth out deuyls through Beelzebub the chiefe of the deuyls. And other tempted him

and required of hym a signe from heauen. But he knowing their thoughtes, sayde vnto them: Euery kyngdome deuyded agaynst it selfe, is desolate, and one house doth fall vppon another. If Sathan also be deuided agaynst hym selfe, howe shall his kyngdome endure? Because ye saye I cast out deuyles through Beelzebub: If I by the helpe of Beelzebub cast out deuilles, by whose helpe do your children caste them out? Therefore shall they be your iudges. But yf I with the fynger of God cast out deuyls, no doubt the kyngdome of GOD is come vppon you. When a strong man armed watcheth his house, the thynges that he possesseth are in peace: But when a stronger then he commeth vpon hym, and ouercommeth hym, he taketh from him all his harnesse (wherein he trusted) and diuydeth his goodes. He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroade. When the vncleane spirite is gone out of a man, he walketh through drye places seekyng rest. And when he findeth none, he sayeth: I will returne agayne into my house whence I come out. And when he commeth, he findeth it swept and garnished. Then goeth he and taketh to hym seuen other spirites worse then hym selfe, and they enter in, and dwell there. And the ende of that man is worse then the begynnyng. And it fortuned that as he spake these thynges, a certayne woman of the company lyft vp her voyce, and sayd vnto hym: Happye is the wombe that bare thee, and the pappes whiche gaue thee suche. But he sayde: Yea, happy are they that heare the worde of GOD, and kepe it.

¶ The Collect.

GRaunt we beseche thee almyghtie God, that we whiche for our euyll dedes are worthyly punyshed, by the comfort of thy grace, maye mercyfully be relieued: through our Lorde Jesus Christ.

¶ The Epistle.

TEll me (ye that desyre to be vnder the law) do ye not heare of the law? Gal. 4. 21.
for it is written that Abraham had two sonnes: the one by a bonde-mayde, the other by a free woman, yea, and he which was borne of the bond woman, was borne after the flesshe: but he whiche was borne of the free woman, was borne by promyse, whiche thynges are spoken by an allegory. For these are two Testamentes, the one from the mount Sina, whiche gendreth vnto bondage, whiche is Agar: For mounte Sina, is Agar in Arabia, and bordreth vpon the citie, whiche is now called Hierusalem, and is in bondage with her children. But Hierusalem whiche is aboue, is free, whiche is the mother of vs all. For it is written: Reioyce thou barren that bearest not chyldren, breake forth and crye thou that trauaylest not. For the desolate hath many mo chyldren, then she whiche hath an husbande.

Brethren, we are after Isaac the chyldren of promise. But as then he that was borne after the flesh, persecuted hym that was borne of the spirit: Euen so is it now. Neuertheless, what sayeth the scripture? Put away the bond woman and her

for the sonne of the bonde woman shall not be heyre with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

¶ The Gospell.

IEsus departed ouer the sea of Galile, whiche is the sea of Tiberias, and a greate multitude folowed him, because they sawe his miracles whiche he dyd on them that were diseased. And Iesus went vp into a mountayne, and there he sat with his disciples. And Easter a feast of the Iewes was nye. Then Iesus then lyfte vp his eyes, and sawe a great company come vnto him, he said vnto Philip: whence shall we bye bread that these may eate? This he sayde to proue him, for he him selfe knewe what he woulde do. Philip answered vnto him: two hundred penyworth of bread, are not sufficient for them, that euery man may take a little. One of his disciples (And we Simon Peters brother) sayeth vnto him. There is a lad whiche hath fiue barly loaues and two fishes: but what are they among so many? And Iesus said, Make the people sit downe. There was muche grasse in the place. So the men sat downe, in number about fiue thousande. And Iesus toke the bread, & when he had geuen thankes he gaue to the disciples, and the disciples to them that were set downe, and lyke wise of the fishes as muche as they would. Where then they had eaten enough, he said vnto his disciples: gather vp the broken meate that remayneth, that nothing be lost:

they gathered it together, and filled .xii. baskets with the broken meate of the fyue barley loaues, which broken meate remayned vnto them that had eaten. Then thoſe men (when they had ſene the miracle that Ieſus dyd) ſayde: This is of a truethe the ſame Prophete that ſhoulde come into the worlde.

¶ The fifth Sunday in Lent.

* The Collect.

WE beſeeche thee almyghtie God, mercyfully to loke vppon thy people, that by thy great goodnes they may be gouerned and preſerued euermore both in body and ſoule, through Ieſus Chriſt our Lorde.

¶ The Epiſtle.

CHriſte beynge an hye Prieſte of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to ſaye, not of this buylding, neyther by the bloude of Goates and Calues: but by his owne bloud, he entred in once into the holy place, and founde eternall redemption. For yf the bloud of Oxen and of Goates, and the aſhes of a yong Cowe, ſprenkled, purifieth the vncleane as touchyng the puryfying of the fleſhe: how muche more ſhall the bloud of Chriſte (whiche through the eternall ſpirite offred himſelfe without ſpot to God) purge your conſcience from dead workes, for to ſerue the lyuyng God? And for this cauſe he is the mediatour of the newe Teſtament, that through death, for the redemption of thoſe tranſ-



Which of you canne rebuke me of sinne? If I say the trueth, why do ye not beleue me? He that is of God, heareth Goddes wordes: Ye therefore heare them not, because ye are not of GOD. Then aunswered the Iewes, and said vnto him: Say we not well that thou art a Samaritane and hast the deuill? Iesus aunswered: I haue not the deuill, but I honour my father, and ye haue dishonoured me. I seke not mine owne prayse, there is one that seketh and iudgeth. Verily, verily, I say vnto you, if a man kepe my saying, he shall neuer see death. Then said the Iewes vnto him, now know we that thou hast the deuill. Abraham is dead, and the prophetes, and thou sayest, if a man kepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the prophetes are dead: whom makest thou thy selfe? Iesus aunswered: If I honour my selfe mine honour is nothing, it is my father that honoureth me, which you say is your GOD, and yet ye haue not knowen him, but I knowe him, and if I say I knowe him not, I shalbe a liar lyke vnto you. But I knowe him, and kepe his saying. Your father Abraham was glad to see my daye, and he sawe it, and reioyced. Then said the Iewes vnto him: Thou art not yet fifty yeres old, & hast thou seen

Abraham? Jesus sayde vnto them: verely, verely I saye vnto you, ere Abraham was borne, I am. Then toke they vp stones to cast at him: but Jesus hid him selfe, and went out of the Temple.

The Sunday next before Easter.

The Collect.

Almyghtie and euerlastyng God, whiche of thy tender loue towardes man, hast sent our Sauiour Jesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankynde should folowe the example of his great humilitie: mercifully graunt, that we both folow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lorde.

The Epistle.

LEt the same mynde be in you, that was also in Christe Jesu, whiche when he was in the shape of God, thought it no robbery to be equall with God: but nerthelesse he made him selfe of no reputation, taking on him the shape of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man. He humbled him selfe, and became obedient to the death, euen the death of the crosse, wherefore God hath also exalted him on hyghe, and geuen him a name whiche is aboue all names, that in the name of Jesus, euery knee shoulde bowe, both of thynges in heauen, and thynges in earth, and thynges vnder the earth, and that all tongues shoulde confesse that Jesus Christ is the Lord, vnto the praise of God the father.

The Gospell.

AND it came to passe, when Jesus had finished all these sayings, he sayd vnto his Disciples: Ye know that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priestes & the Scribes and the elders of the people, vnto the Palace of the high Priest (whiche was called Caiphas) and helde a counsell that they might take Jesus by subtilties, and kill hym. But they sayde: not on the holy day, lest there be an vproze amonge the people. When Jesus was in Bethanie in the house of Simon the leper, there came vnto hym a woman hauyng an Alabaster bore of precious oyntment, and powred it on his head as he sat at the boarde. But when his disciples sawe it, they had indignation, saying: wherto serueth this waste? This oyntment myght haue ben well solde, and geuen to the pooze. When Jesus vnderstode that, he sayde vnto them: why trouble ye the woman? for she hath wrought a good worke vppon me. For ye haue the pooze alwayes with you, but me ye shal not haue alwayes. And in that she hath caste this oyntment on my body, she did it to bury me. Uerily I say vnto you: wheresoeuer this Gospell shalbe preached in all the worlde, there shall also this be tolde that she hath done, for a memoriall of her. Then one of the twelue (whiche was called Judas Iscariot) went vnto the chiefe Priestes, and sayde vnto them: what will ye geue me, and I will deliuer hym vnto you? And they appoynted vnto hym xxx.

peeces of syluer. And from that tyme forth he sought opportunitie to betray hym. The fyrst day of sweete bread, the Disciples came to Iesus, saying to hym: where wilt thou that we prepare for thee to eate the Passeouer? And he sayde: Go into the Citie to such a man, and say vnto him: The master saieth, my time is at hande, I will kepe my Easter by thee with my Disciples. And the Disciples did as Iesus hadde appoynted them, and they made redy the Passeouer. When the euen was come, he sat downe with the twelue. And as they dyd eate, he sayde: Verely I say vnto you, that one of you shall betray me. And they were exceedyng sorowfull, and beganne euery one of them to saye vnto hym: Lord is it I? He answered and sayd, he that dyppeth his hande with me in the dyshe, the same shall betray me. The sonne of man truely goeth as it is wrytten of hym: but woe vnto that man by whom the sonne of man is betrayed, it hadde ben good for that man yf he had not ben borne. Then Iudas, which betrayed hym, answered and sayde: Master, is it I? He said vnto hym: thou hast sayd. And when they were eatyng, Iesus toke bread, and when he had geuen thankes, he brake it, and gaue it to the disciples, and sayd: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it to them, saying: Drinke ye all of this, for this is my bloud (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruite of the vine tree, vntyll that day when I shal drinke it newe with you in my fathers kingdome. And when they had sayde grace, they went out in-

to mount Oliuete. Then sayde Jesus vnto them: All ye shalbe offended because of me this nyght. For it is written: I wyll smyte the Shepheardе, and the sherpe of the flocke shalbe scattered abroade: but after I am rysen agayne, I wyll go before you into Galile. Peter answered and sayd vnto hym: Though all men be offended because of thee, yet wyll I not be offended. Jesus sayd vnto hym: Verely I say vnto thee, that in this same nyght, before the Cocke crowe, thou shalt denye me thryse. Peter said vnto him, yea though I should dye with thee, yet wyll I not denye thee. Lykewyse also sayde all the disciples. Then came Jesus with them vnto a farme place (which is called Gethsemane) and said vnto the Disciples: Sit ye here whyle I go & pray yonder. And he toke with him Peter, and the two sonnes of Zebede, and began to waxe sorowfull and heauye. Then sayde Jesus vnto them: My soule is heauy euen vnto the death. Tary ye here and watch with me. And he went a lytle farther, and fell flatte on his face, and prayed, saying: O my father, yf it be possible, let this cuppe passe from me: neuertheless, not as I wyll, but as thou wylt. And he came vnto his Disciples, and founde them a sleepe, and said vnto Peter: what, coulde ye not watch with me one houre? Watche and pray that ye enter not into temptation. The spirite is redy, but the flesshe is weake. He went away once agayne and prayed, saying: O my father, yf this cup may not passe away from me, excepte I drynke of it, thy wyll be fulfilled. And he came and founde them a sleepe agayne, for theyr eyes were heauy. And he lefte them, and went agayne and

prayed the thyrde tyme, saying the same wordes. Then commeth he to his disciples, and sayde vnto them: Sleepe on nowe and take your rest. Behold the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be going, beholde he is at hande that doth betray me. Whyle he yet spake, loe Judas one of the number of the twelue came, and with hym a great multitude with swordes and staues, sent from the chiefe Priestes and Elders of the people. But he that betrayed hym, gaue them a token, saying: Whosoeuer I kysse, the same is he, holde hym faste. And forthwith he came to Jesus and sayde: Hayle Master, and kyssed hym. And Jesus sayde vnto hym: Frende, wherfore art thou come? Then came they and layde handes on Jesus, and toke hym. And beholde, one of them which were with Jesus, stretched out his hande and drewe his sworde, and stroke a seruaunt of the hye Priestes, and smote of his eare. Then sayd Jesus vnto hym: Put vp thy sworde into the sheathe, for all they that take the sworde, shall perysshe with the sworde. Thynkest thou that I can not nowe pray to my father, and he shall geue me euen nowe more then twelue legions of Angelles? But howe then shall the Scriptures be fulfylled? For thus must it be. In the same houre sayde Jesus to the multitude: Ye be come out as it were to a thiefe with swordes and staues for to take me. I sat dayly with you teachyng in the Temple, and ye toke me not. But all this is done that the Scriptures of the prophetes myght be fulfylled. Then all the disciples forsoke hym and fled. And they toke Jesus and led

him to Cayphas the hye Priest, where the Scribes and the Elders were assembled. But Peter folowed hym a farre of vnto the hye Priestes palace, and went in, and sat with the seruauntes to see the ende. The chiefe Priestes, and Elders, and all the counsayle, sought false witnesse agaynst Jesus (for to put hym to death) but founde none, yea when many false wytnesses came, yet founde they none. At the laste came two false wytnesses, and sayde: This felowe sayde, I am able to destroy the temple of God, and to buylde it againe in three dayes. And the chiefe Priest arose and sayde vnto hym: Aunswerest thou nothyng? why do these beare witnes against thee? But Jesus held his peace. And the chiefe Priest aunswered and sayde vnto hym: I charge thee by the lyuyng GOD, that thou tell vs whether thou be Christ the sonne of God? Jesus sayd vnto hym, thou hast sayd. Neuertheless I say vnto you, hereafter shall ye see the sonne of man sitting on the right hande of power, and comming in the cloudes of the skye. Then the hye priest rent his clothes, saying: He hath spoken blasphemye, what nede we of any more wytnesses? Beholde, nowe ye haue harde his blasphemye, what thynke ye? They aunswered and sayd, he is worthy to dye. Then dyd they spitte in his face, and bufeted hym with fistes. And other smote hym on the face with the palme of their handes, saying: Tell vs thou Christ, who is he that smote thee? Peter sat without in the Court, and a damosell came to him, saying: Thou also wast with Jesus of Galile. But he denyed before them all, saying: I wote not what thou saiest. When he was gone out into the porch,

another wenche sawe hym, and sayde vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, saying: I do not knowe the man. After a whyle came vnto hym they that stode by, and sayde vnto Peter: surely thou art euen one of them, for thy speache bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatly the Cocke crewe. And Peter remembred the worde of Jesu, which said vnto him: before the Cocke crowe, thou shalt deny me thryse, and he went out and wepte bytterly. When the morning was come, all the chiefe Priestes and Elders of the people, helde a counsell agaynst Jesus, to put hym to death, and brought hym bounde, and delyuered hym vnto Pontius Pylate the deputie. Then Judas (whiche had betrayed him) seyng that he was condemned, repented hym self, and brought again the .xxx. plates of syluer to the chiefe Priestes and Elders, saying: I haue sinned, betraying the innocent bloud. And they sayde: what is that to vs: See thou to that. And he cast downe the syluer plates in the temple, and departed, and went and hanged him selfe. And the chiefe Priestes toke the syluer plates and sayd: It is not lawfull for to put them into the treasure, because it is the pryce of bloud. And they toke counsayle, and bought with them a potters fielde to bury straungers in. Wherfore the fielde is called Acheldema, that is, the fielde of bloud, vntyll this day. Then was fulfylled that whiche was spoken by Jeremye the Prophete, saying: and they toke .xxx. syluer plates, the pryce of hym that was valued, whom they bought

of the chyldren of Israell, and gaue them for the potters fielde, as the Lorde appoynted me. Jesus stode before the deputie, and the deputie asked him, saying: Art thou the kyng of the Jewes? Jesus sayde vnto hym: thou sayest. And when he was accused of the chiefe Priestes and Elders, he answered nothyng. Then sayd Pilate vnto him: hearest thou not how many witnesses they lay agaynst thee? And he answered hym to neuer a worde, insomuche that the deputie marueyled greatly. At that feast, the deputie was wont to delyuer vnto the people a prysoner, whom they would desyre. He had then a notable prysoner called Barrabas. Therefore when they were gathered together, Pilate sayde: whether wyll ye that I geue lose vnto you, Barrabas, or Jesus whiche is called Christ? for he knewe that for enuy they hadde delyuered hym. When he was set downe to geue iudgement, his wife sent vnto hym saying: haue thou nothing to do with that iuste man, for I haue suffered this day many thynges in my sleepe because of hym. But the chiefe Priestes and Elders perswaded the people that they should aske Barrabas, and destroy Jesus. The deputie answered and sayde vnto them: whether of the twayne wyll ye that I let lose vnto you? They saide Barrabas. Pylate saith vnto them: what shall I do then with Jesus whiche is called Christ? They all sayde vnto hym: let him be crucified. The deputie sayd: what euyll hath he done? But they cryed more, saying: let hym be crucified. When Pilate sawe that he coulde preuayle nothyng, but that more busynes was made, he toke water, and washed his handes before the

people

people, saying: I am innocent of the bloud of this iust person, see ye. Then answered all the people, and sayde: his bloud be on vs and on our children. Then let he Barrabas louse vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiours of the deputie tooke Iesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying: hayle king of the Iewes, and when they had spitte vpon him, they toke the reede and smote him on the head. And after that they had mocked him, they toke the robe of him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they founde a man of Cirene (named Simon) him they compelled to beare his Crosse. And they came vnto the place whiche is called Golgotha (that is to say, a place of dead mens skulles) and gaue him vineger myngled with gall to drinke. And when he had tasted therof, he wouldo not drinke. When they had crucified him, they parted his garmentes and dyd caste lottes, that it myght be fulfylled whiche was spoken by the Prophete: They parted my garmentes among them, and vppon my vesture dyd they caste lottes. And they sat and watched him there, and set vp ouer his head the cause of his death wryten: This is Iesus the king of the Iewes. Then were there two theeues crucified with him, one on the right hande, & another on the left. They that passed bye, reuyled him, waggyng

theyr heades, and saying: thou that destroyest the
Temple of God, and bydst buylde it in three dayes
saue thy selfe. If thou be the sonne of God, come
downe from the crosse. Lykewyse also the hye
Preestes mockyng hym with the Scribes and Elders, said: he saued other, him selfe he can not saue.
If he be the kyng of Israell, let hym nowe come
downe from the crosse, and we wyll beleue hym. He
trusted in God, let hym delyuer hym nowe yf he
wyl haue hym. For he said, I am the sonne of God.
The theeues also whiche were crucified with hym,
cast the same in his teeth. From the sixth houre,
was there darkenesse ouer all the lande, vntyll the
ninth houre. And about the ninth houre, Jesus
cryed with a loude voyce, saying: Ely, Ely, lamasa-
bachany, that is to say, my God, my God, why hast
thou forsaken me? Some of them that stode there,
when they harde that, sayde: This man calleth for
Helias. And straightewsy one of them ranne and
toke a sponge, and when he had filled it full of vine-
ger, he put it on a reede, and gaue hym to drynke.
Other saide, let be, let vs see whether Helias wyll
come and delyuer hym. Jesus when he had cryed
againe with a loude voyce, yelded vp the ghost. And
beholde, the vayle of the Temple dyd rent in two
partes, from the toppe to the bottome, and the
earth dyd quake, and the stones rent, and graues
dyd open, and many bodies of Saintes which slept,
arose and went out of the graues after his resur-
rection, and came into the holy Citie, and appeared
vnto many. When the Centurion, and they that
were with hym watchyng Jesus, sawe the earth-
quake, and these thynges whiche happened, they

greatly, saying: Truely this was the sonne of God. And many women were there (beholding him a farre of) whiche folowed Jesus from Galile, ministring vnto hym, among which, was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedes children:

Domen 2 Corinth 7 Domen

¶ Munday before Easter.

Domen 2 Corinth 7 Domen

¶ The Epistle.



HAt is he this that commeth from Edom, with redde coloured clothes of Bosra (whiche is so costly cloth) and commeth in so myghtyly with all his strength? I am he that teacheth ryghteousnes, and am of power to helpe. Wherefore then is thy clothyng redde, and thy rayment lyke his that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne enemyes in my wrath, and set my feete vpon them in myne indignation. And their blood shall bedyng my clothes, and so wyll I stayne all my rayment. For the day of vengeaunce is assigned in my hart, and the yere when my people shalbe delyvered is come. I looked about me, and there was no man to helpe me any helpe. I marueyled that no man holde me vp. Then I holde me by myne owne arme, and my ferventnes sustayned me. And thus wyll I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wyll I lay their strength. I wyll

Esay. lxiij.

declare

declare the goodnes of the Lord, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israell, whiche he hath geuen them of his owne fauour, and accordyng to the multitude of his louyng kyndnes. For he sayde: These no doubt are my people, and no thynking children, and so he was their sauiour. In their troubles, he was also troubled with them, and the Angell that went forth from his presence delyuered them. Of very loue and kyndnesse that he had vnto them, he redeemed them. He hath borne them and caryed them vp, euer sence the worlde began. But after they prouoked him to wrath, and vexed his holy mynde, he was theyr enemye, and fought agaynst them hym selfe. Yet remembred Israell the olde tyme of Moses and his people, sayeng: where is he that brought them from the water of the sea, with them that led his sheepe? where is he that hath geuen his holy spirit among them? He led them by the ryght hande of Moses with his glorious arme, deuydyng the water before them, whereby he gat hym selfe an euerlastyng name. He led them in the deepe, as an horse is led in the playne, that they shoulde not stumble, as a tame beast goeth in the fielde, and the breath geuen of God geueth hym rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Loke downe then from heauen, and behold the dwellyng place of thy sanctuary, and thy glory. Howe is it that thy gelousie, thy strength, the multitude of thy mercyes, and thy louyng kyndnes, will not be entreated of vs? yet art thou our father. For Abraham knoweth vs not, neyther is Israell

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quainted with vs. But thou Lorde art our father and redeemer, and thy name is euerlastyng. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hartes that we feare thee not? Be at one with vs agayne for thy seruauntes sake, and for the generation of thyne heritage. Thy people haue had but a little of thy sanctuary in possession, for our enemies haue troden downe the holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

℣ The Gospell.

AFter two dayes was Easter, and the dayes of sweete breade. And the hye Priestes and Scribes sought howe they myght take hym by craft, and put hym to death. But they sayde, not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the Leper, euen as he sat at meate, there came a woman hauyng an Alabaster box of ointment called Narde, that was pure and costly, and she brake the boxe and powred it vpon his head. And there were some that were not content within themselues, and said: what needed this waste of ointment? for it might haue ben solde for more then three hundred pence, and haue ben geuen vnto the poore, and they grudged agaynst her. And Iesus sayd: let her alone, why trouble ye her? she hath done a good worke on me: for ye haue poore with you alwayes, and whensoeuer ye wyll ye maye do them good: but me haue ye not alwayes. [illegible] she coulde, she came aforehand to

par. vi
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anoynte my body to the burying. Verely I say vn-
you. Wherefoeuer this Gospell shalbe preach-
throughout the whole worlde, this also that
hath done, shalbe rehearsed in remembraunce
ber. And Judas Iscarioth one of the twelue, wen
away vnto the hye Prieftes to betray hym vn
them. When they harde that, they were glad, a
promysed that they woulde geue hym money. A
he sought how he might conuenyently betray hi
And the first day of sweete bread (when they offe
the passeouer) his Disciples sayd vnto hym: whe
wilt thou that we go and prepare that thou may
eate the passeouer? And he sent forth two of h
Disciples, and sayde vnto them: Go ye vnto th
Citie, and there shall meete you a man bearyng
pitcher of water, folowe him. And whyther soeue
he goeth in, say ye vnto the good man of the hous
the master saieth, where is the gest chamber, whe
I shall eate the passeouer with my disciples? A
he wyl shewe you a great parlour paued and prep
red, there make redy for vs. And his Disciples we
forth, and came into the Citie, and found as he h
said vnto them, and they made redy the Passeou
And when it was nowe euentide, he came with t
twelue. And as they sat at boarde and did eate, J
sus sayde: Verely I say vnto you, one of you (th
eateth with me) shall betray me. And they beg
to be sory, and to say to him one by one: is it I? an
another sayde: is it I? He answered and say
vnto them: it is one of the twelue, euen he th
dippeth with me in the platter. The sonne of m
truely goeth as it is written of hym, but woe vn
that man by whom the sonne of man

were it for that man yf he hadde neuer ben
borne. And as they dyd eate, Jesus toke bread, and
when he had geuen thankes, he brake it, and gaue
to them, and sayd: Take, eate, this is my body. And
toke the cup, and when he had geuen thankes,
he toke it to them, and they all dranke of it. And he
sayde vnto them: this is my bloud of the newe Te-
stament, which is shed for many. Verely I say vn-
to you, I wyll drynke no more of the fruite of the
vine, vntyll that day that I drinke it newe in the
kyngdome of God. And when they had sayd grace,
they went out to the mount Oliuete. And Jesus
saieth vnto them: All ye shalbe offended because of
me this nyght. For it is written: I wyll smyte the
shepeherde, and the sheepe shalbe scattered: but af-
ter that I am rysen agayne, I wyll go into Galile
before you. Peter sayd vnto hym: And though all
men be offended, yet wyll not I. And Jesus saieth
vnto hym: verely I say vnto thee, that this day,
even in this nyght, before the Cocke crowe twyse,
thou shalt deny me thryce tymes. But he spake more
vehemently no, yf I shoulde dye with thee, I wyll
not deny thee. Like wise also said they all. And they
came into a place which was named Gethsemane,
and he sayd to his disciples, sit ye here whyle I go
aside and pray. And he taketh with him Peter, and
James, and John, and began to waxe abashed, and
to be in an agony, and sayd vnto them: My soule
is heauy euen vnto the death, tarye ye here and
watche. And he went forth a litle, and fell downe
flat on the grounde and prayed, that if it were pos-
sible the houre might passe from him. And he said,
Abba father, all thynges are possible vnto thee,

take away this cup from me: neuertheleſſe, not
I will, but that thou wylt be done. And he ca
and founde them ſleepyng, and ſayeth to Pet
Symon, ſleepeſt thou? Couldeſt not thou wat
one houre? Watche ye and pray, leſt ye enter in
temptation. The ſpirite truely is redye, but t
fleſhe is weake. And agayne he went aſyde a
prayed, and ſpake the ſame wordes. And he ret
ned and founde them a ſleepe agayne, for their e
were heauy, neyther wyſt they what to anſwe
hym. And he came the thyrde tyme and ſayde vn
them: Sleepe hencefoorth and take your eaſe, it
enough, the houre is come, beholde, the ſonne
man is betrayed into the handes of ſinners. Ry
vp, let vs go, loe he that betrayeth me is at hande.
And immediatly whyle he yet ſpake, commeth Iu
das (whiche was one of the twelue) and with hym
a great number of people with ſwordes and ſtaues
from the hye Prieſtes, and Scribes, and Elders.
And he that betrayed hym, had geuen them a ge
nerall token, ſaying: whoſoeuer I do kyſſe, th
ſame is he, take and leade hym away warely. And
aſſoone as he was come, he goeth ſtraight way t
hym, and ſaieth vnto hym, Maiſter, Maiſter, and
kyſſed hym, and they layde their handes on hym
and toke hym. And one of them that ſtode by, drew
out a ſworde, and ſmote a ſeruaunt of the hye
Prieſtes, and cut of his eare. And Ieſus anſwe
red and ſayde vnto them: Ye be come out as vnto a
theefe with ſwordes and ſtaues, for to take me. I
was dayly with you in the temple teachyng, and
ye toke me not: but theſe thinges come to paſſe, tha
the Scripture ſhould be fulfilled. And they all for

fled him and ran away. And there folowed him a certayne yong man clothed in linnen vpō the bare, and the yong men caught hym, and he left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the hye Priestes, and the Elders, and the Scribes. And Peter folowed him a great way off (euen tyll he was come into the palace of the hye Priest) and he sat with the seruaunts, and warmed him selfe at the fyre. And the hye Priestes and all the counsayle sought for witnesse against Jesus to put him to death, and founde none. For many bare false wytnesse agaynst him, but their wytnesses agreed not together. And there arose certayne and bought false witnesse agaynst hym, saying: We herde him say, I wyll destroy this Temple that is made with handes, and within thyree dayes I wyll build another made without handes: But yet their wytnesses agreed not together. And the hye Priest rose vp among them, & asked Jesus, saying: Answerest thou nothyng? How is it that these beare witnesse against thee? But he held his peace and answered nothyng. Agayne the hye Priest asked him and said vnto him: Art thou Christ the sonne of the blessed? And Jesus sayd: I am. And ye shall see the sonne of man sitting on the ryght hande of power, & comming in the cloudes of heauen. Then the hye Priest rent his clothes, and sayde: What nede we any further of wytnesses? Ye haue herde blasphemye, what thinke ye? And they all condemned hym to be worthy of death. And some began to spit at hym, and to couer his face, and to beate him with fystes, and to saye vnto hym: Aprende.

And

And the seruauntes buffeted hym on the face. As Peter was beneath in the Palaice, there cam one of the wenches of the hye Prieſt, and when ſ ſawe Peter warmyng hym ſelfe, ſhe looked on hym and ſayd: waſt not thou alſo with Jeſus of Nazareth? And he denied, ſaying: I know him not, neither wote I what thou ſayeſt. And he went out into the porch, and the Cocke crewe, and a damoſell (when ſhe ſawe hym) began agayne to ſay to them that ſtode by: this is one of them. And he denyed it agayne. And anone after, they that ſtode by, ſaid agayne vnto Peter: Surely thou art one of them, for thou art of Galile, and thy ſpeach agreeth therto. But he began to curſe and to ſwere, ſaying: I know not this man of whom ye ſpeake. And the gayne the Cocke crewe, and Peter remembred the worde that Jeſus had ſayde vnto hym, before the Cocke crowe twiſe, thou ſhalt deny me thꝛee times and he began to weepe.

¶ Tueſday before Easter.

* The Epiſtle.

THe Lord GOD hath opened myne eare, therefore can I not ſay nay neyther withdrawe my ſelfe. But I offer my backe vnto the ſmiters, and my cheekes vnto the nyppers. I turne not my face from ſhame and ſpytting, and the Lorde God ſhall helpe me, therefore ſhall I not be confounded. I haue hardened my face lyke a flint ſtone, for I am ſure that I ſhall not come to confuſion. He is at hande that iuſtifieth me, who will then go to lawe with me? Let

lande one agaynſt another. If there be any that wyll reason with me, let hym come here forth to me. Beholde, the Lord God standeth by me, what is he then that can condempne me? Loe, they shalbe lyke as an olde cloth, the moth shall eate them vp. Therfore who so feareth the Lorde among you, let hym heare the voyce of his seruaunt. who so walketh in darknes, and no lyght shyneth vpon hym, let him put his trust in the name of the Lorde, and holde hym vp by his God. But take heede, ye all kyndle a fyre of the wrath of God, and stirre vp the coales. walke on in the glisteryng of your owne fyre, and in the coales that ye haue kyndeled. This commeth vnto you from my hande, namely that ye shall sleepe in sorowe.

¶ The Gospell.

AND anone in the dawning, the hye Priestes helde a counsell with the Elders and the Scribes, and the whole congregation, and bounde Jesus, and led hym awaye, and delyuered hym to Pilate. And Pilate asked hym: Art thou the kyng of the Jewes? And he aunswered, and sayde to him: thou sayest it. And the hye Priestes accused hym of many thynges. So Pilate asked hym agayne, saying: Aunswerest thou nothyng? Beholde howe many thynges they lay to thy charge. Jesus aunswered yet nothyng, so that Pilate marueyled. At that least Pilate did deliuer vnto them a prysoner, whomsoeuer they woulde desyre. And there was one that was named Barrabas, which lay bounde

with them that made insurrection, he had committed murther. And the people called vnto hym, and began to desyre hym that he woulde do accordyng as he had euer done vnto them. Pilate answered them saying: wyll ye that I let louse vnto you the king of the Jewes? for he knewe that the hie priestes hadde delyuered hym of enuy. But the hye Priestes moued the people that he shoulde rather delyuer Barrabas vnto them. Pilate answered agayne, and sayde vnto them: what wyll ye that I then do vnto him, whom ye call the king of the Jewes? And they cryed agayne, crucifie hym. Pilate sayde vnto them: what euyll hath he done? And they cryed the more fermently, crucifie him. And so Pilate willing to content the people, lette louse Barrabas vnto them, and deliuered vp Jesus (when he had scourged hym) for to be crucified. And the souldiours ledde him away into the common hal, and called together the whole multitude, and they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall, and beganne to salute hym, hayle kyng of the Jewes. And they smote hym on the head with a reede, and dyd spyt vpon hym, and bowed theyr knees, and worshipped him. And when they had mocked hym, they tohe the purple of hym, and put his owne clothes on him, and led hym out to crucifie him. And they compelled one that passed by, called Simon of Sirene (the father of Alexander & Rufus) whiche came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha (whiche yf a man interprete) is, the place of dead mens skulles, and they gaue hym to drynke wyne mingled with myrre, but he receyued it not.

And when they had crucified hym, they parted his garmentes, castyng lottes vpon them what euery man shoulde take. And it was about the thyrde houre, and they crucified hym. And the title of his cause was wrytten: The kyng of the Jewes. And they crucified with him two thieues, the one on his ryght hande, and the other on his lefte. And the scripture was fulfylled, which sayth: He was counted among the wicked. And they that went by rayled on hym, waggyng theyr heades and saying: A wretch, thou that destroyest the Temple, and buyldest it agayne in thyree days, saue thy selfe, and come downe from the crosse. Lykewyse also mocked hym the hye prieſtes among them selues, with the Scribes, and sayde: He saued other men, hym selfe he cannot saue. Let Christ the kyng of Israell descend nowe from the crosse, that we maye see and beleue. And they that were crucified with hym, cheched hym also. And when the sixt houre was come, darknes arose ouer all the earth, vntil the ninth houre. And at the ninth houre, Jesus cryed with a loude voyce, saying: Eloy, Eloy, Lamasabathani, which is (yf one interpryete it) my God, my God, why hast thou forsaken me? And some of them that stode by, when they harde that, sayde: Behold, he calleth for Helias. And one ranne and fylled a sponge full of vineger, and put it on a reede, & gaue him to drinke, saying: Let hym alone, let vs see whether Helias wyll come and take hym downe. But Jesus cryed with a loude voyce, and gaue vp the ghoſt. And the vayle of the Temple rent in two peeces, from the top to the bottome. And when the Centurion (which stode before hym) sawe that he so cryed, and

gaue vp the ghost, he sayde: Truely this man was the sonne of God. There were also women a good way of, beholdyng hym: among whom was Mary Magdalene, and Mary the mother of James the lytle, and of Joses, and Mary Salome (which also when he was in Galile had folowed hym, and ministred vnto hym) and many other women whiche came vp with hym to Jerusalem. And nowe when the euen was come (because it was the daye of preparyng that goeth before the Sabboth) Joseph of the Citie of Aramathia a noble counsaylour, whiche also loked for the kyngdome of God, came and went in boldly vnto Pilate, and begged of hym the body of Jesu. And Pilate marueyled that he was alredy dead, and called vnto hym the Centurion, and asked of hym whether he had ben any whyle dead. And when he knewe the truety of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and toke hym downe and wrapped hym in the linnen cloth, and layde hym in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheilde where he was layde.

¶ Wednesday before Easter.

¶ The Epistle.

Here as is a Testament, there must also (of necessitie) be the death of hym that maketh the Testament. For the Testament taketh aucthoritie when men are dead: For it is yet of no value as long as he that maketh the Testament is alyue. For

whiche cause also, neyther the first Testament was ordeyned without bloud. For when Moyses had declared all the commaundementes to all the people, accordyng to the lawe, he toke the bloud of Calues and of Goates, with water and purple wolle, and Isope, and sprynkled both the booke and all the people, sayyng: This is the bloud of the Testament, whiche God hath appoynted vnto you. Moreouer he sprinkled the tabernacle with bloud also, and all the ministryng vessels. And almost all thynges are by the lawe purged with bloud, and without sheddyng of bloud is no remission. It is nede then, that the similitudes of heauenly thynges be purified with suche thynges: but that the heauenly thynges themselues, be purified with better sacrifices then are those. For Christ is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare now in the syght of God for vs, not to offer hym selfe often, as the hye Priest entreth into the holye place euery yere with straunge bloud, for then muste he haue often suffred sence the worlde began. But nowe in the ende of the worlde hath he appeared once, to put sinne to flyght by the offeryng vp of hym selfe. And as it is appoynted vnto all men that they shall once dye, and then commeth the iudgement: Euen so Christe was once offered to take away the sinnes of manye, and vnto them that loke for hym, shall he appeare agayne without sinne, vnto saluation.

℣. The Gospell.

The feast of sweete bread drewe nye, whiche is called Easter, and the hye Priestes and Scribes sought howe they myght kyll hym, for they feared the people. Then entred Sathan into Judas, whose surname was Iscariote (which was of the number of the .xii.) and he went his way & communed with the hye Priestes and officers, howe he might betray him vnto them. And they were glad, and promysed to geue him money. And he consented, and sought opportunitie to betray him vnto them when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offred. And he sent Peter and John, saying: Go and prepare vs the Passeouer that we may eate. They said vnto him, where wilt thou that we prepare? And he said vnto them: Beholde, when ye enter into the Citie, there shall a man meete you, bearyng a pitcher of water, hym folowe into the same house that he entreth in, and ye shall say vnto the good man of the house: the master sayeth vnto thee, where is the gest chamber where I shal eate the Passeouer with my disciples? And he shal shewe you a great Parlour paued, there make redy. And they went and founde as he had sayd vnto them, and they made redy the Passeouer. And when the houre was come, he sat downe, and the twelue Apostles with hym. And he sayde vnto them: I haue inwardly desired to eate this Passeouer with you, before that I suffer. For I say vnto you, henceforth wil I not eate of it any more, vntyl it be fulfilled in the kyngdome of God. And he tooke

the cup, and gaue thankes, and sayd: Take this and deuide it among you. For I say vnto you, I wyll not drynke of the fruite of this vine, vntyl the kingdome of God come. And he toke bread, and when he had geuen thankes, he brake it, and gaue vnto them saying: This is my body whiche is geuen for you, this do in the remembraunce of me. Lykewyse also when he had supped, he toke the cuppe, saying: This cuppe is the newe Testament in my bloud, whiche is shed for you. Yet beholde, the hande of hym that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but wo vnto that man by whom he is betrayed. And they began to enquire among them selues, whiche of them it was that should do it. And there was a stryfe among them, whiche of them shoulde seeme to be the greatest. And he sayde vnto them: The kynges of nations raigne ouer them, and they that haue auctoritie vpō them are called gracious: but ye shal not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doth ministier. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they whiche haue bidden with me in my temptations, and I appoint vnto you a kyngdome, as my father hath appointed to me, that ye may eate and drynke at my table in my kingdome, and sit on seates iudgeing the .xii. Tribes of Israell. And the Lorde sayde: Simon, Simon, beholde Sathan hath desired to sift you as it were wheate: but I haue prayed for thee, that thy faith fayle not. And when thou arte conuerted,

strength thy brethren. And he said vnto hym: Lord, I am redye to go with thee into prysone, and to death. And he sayde: I tell thee Peter, the Cocke shall not crowe this daye, tyll thou haue denyed thryse that thou knowest me. And he sayde vnto them: When I sent you without wallet, and scrip, and shoes, lacked ye any thyng? And they sayd, no. Then sayde he vnto them: But nowe he that hath a wallet, let him take it vp, and lyke wyse his scrip. And he that hath no swoorde, let hym sell his coate and bye one. For I say vnto you, that yet the same which is wrytten must be perfourmed in me: Euen amonge the wycked was he reputed. For those thynges whiche are wrytten of me, haue an ende. And they sayde: Lorde beholde, here are two swoordes. And he sayd vnto them, it is ynough. And he came out, and went (as he was wont) to mounte Oliuete, and the Disciples folowed hym. And when he came to the place, he said vnto them: Pray, lest ye fall into temptation. And he gat hym selfe from them about a stones caste, and kneeled downe and prayed, saying: Father, yf thou wylt, remoue this from me. Neuertheless, not my wyll, but thyne be fulfylled. And there appeared an Angell vnto hym from heauen, comfortyng hym. And he was in an agonye, and prayed the longer, and his sweat was lyke droppes of blood, trickling downe to the ground. And when he arose from prayer, and was come to his Disciples, he founde them sleping for heauynes, and he sayd vnto them: why slepe ye? Ryse and pray, lest ye fall into temptation. Whyle he yet spake, beholde, there came a companye, and he that was called Judas, one of the twelue, went

before them, and prayed nye to Jesus to hyde him. But Jesus sayde vnto hym: Judas, betrayest thou the sonne of man with a kysse? When they which were about hym sawe what woulde folowe, they sayde vnto hym: Lorde, shall we smyte with the sworde? And one of them smote a seruaunt of the hye Priestes, and stroke of his ryght eare. Jesus answered and sayde: Suffer ye thus farre forth. And when he touched his eare, he healed hym. Then Jesus sayd vnto the hye Priestes and rulers of the Temple, and the elders, which were come to hym: Ye be come out as vnto a thiefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched forth no handes against me: but this is euen your verye houre, and the power of darkenes. Then toke they hym and led hym, and brought hym to the hye Priestes house: But Peter followed a farre of. And when they had kyndled a fyre in the middes of the Palace, and were set downe together, Peter also sat downe amonge them. But when one of the wenches beheld him, as he sat by the fyre (and loked vpon him) she sayde: this same felow was also with him. And he denied saying: woman I knowe hym not. And after a lyttle whyle, another sawe hym, and sayde: Thou art also of them. And Peter sayde: Man I am not. And about the space of an houre after, another affyrmed, saying: Verily this felowe was with hym also, for he is of Galile. And Peter sayd: Man I wote not what thou sayest. And immediatlye whyle he yet spake, the Cocke krewe. And the Lorde turned backe and loked vpon Peter. And Peter remembred the worde of the Lorde, how

he had sayde vnto hym: Before the Cocke crowe, that shalt denye me thrise. And Peter went out and wept bitterly. And the men that toke Jesus mocked him, and smote him, and when they had blyndfolded hym, they stroke hym on the face, and asked hym saying: Arede who is he that smote thee? And many other thynges despitefully sayde they agaynst hym. And assone as it was day, the Elders of the people, and the hye Prestes and Scribes came together, and ledde hym into their counsell, saying: Art thou very Christ? tell vs. And he sayd vnto them: If I tell you, ye wyll not beleue me, and if I aske you, you wyll not aunswere, nor let me go. Hereafter shall the sonne of man sit on the ryght hande of the power of God. Then sayde they all: Art thou then the sonne of God? He sayde: Ye say that I am. And they sayde: What nede we of any further witnes? For we our selues haue harde of his owne mouth.

¶ Thursday before Easter.

¶ The Epistle.



His I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in the congregation, I heare that there is diseention among you, and I partly beleue it. For there muste be sectes among you, that they whiche are perfect among you, may be knowen. When ye come

together therefore into one place, the Lordes ſupper can not be eaten, for euery man beginneth afore to eate his owne ſupper. And one is hungry, and another is dronken. Haue ye not houſes to eate and drynke in? Deſpiſe ye the congregation of God, and ſhame them that haue not? what ſhall I ſay vnto you? Shall I prayſe you? In this I prayſe you not. That whiche I delyuered vnto you, I receyued of the Lorde. For the Lorde Ieſus, the ſame nyght in whiche he was betrayed, toke bread, and when he had geuen thankes, he brake it and ſayde: Take ye and eate, this is my body whiche is broken for you. This do ye in the remembraunce of me. After the ſame maner alſo he toke the cuppe when ſupper was done, ſaying: This cup is the newe Teſtament in my bloud. This do, as oft as ye drink it, in remembraunce of me. For as often as ye ſhall eate this bread, and drynke of this cup, ye ſhall ſhewe the Lordes death tyll he come. Wherefore, whoſoeuer ſhall eate of this bread, and drynke of this cup of the Lorde vnworthyly, ſhalbe guilty of the body and bloud of the Lorde. But let a man examine hymſelfe, and ſo let hym eate of the bread and drynke of the cuppe. For he that eateth and drinketh vnworthily, eateth and drinketh his owne dampnation, becauſe he maketh no difference of the Lordes body. For this cauſe many are weake and ſicke among you, and many ſlepe. For yf we hadde iudged our ſelues, we ſhoulde not haue ben iudged. But when we are iudged of the Lorde, we are chaſtened, that we ſhould not be dampned with the worlde. Wherefore my brethren, when ye come together to eate, tarry one for another. If any

man hunger, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in order when I come.

℣ The Gospell.

THe whole multitude of them arose, and led hym vnto Pilate. And they beganne to accuse hym saying: We founde this felowe peruertyng the people, and forbiddyng to paye tribute to Cesar, saying that he is Christ a kyng. And Pilate apposed hym, saying: Art thou the kyng of the Iewes? He aunswered hym, and sayde: Thou sayest it. Then sayde Pilate to the hye Priestes and to the people: I fynde no fault in this man. And they were the more fierce, saying: He moueth the people, teachyng throughout all Jury, and beganne in Galile, euen to this place. When Pilate harde mention of Galile, he asked whether the man were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Jerusalem at that tyme. And when Herode sawe Iesus, he was exceadyng glad, for he was desirous to see hym of a longe season, because he had harde many thynges of hym, and he trusted to haue seene some miracles done by hym. Then he questioned with hym many wordes. But he aunswered hym nothyng. The hye Priestes and Scribes stode forth and accused hym strayghtly. And Herode with his men of warre despised hym. And when he had mocked him, he arayed hym in whyte clothyng, and sent hym agayne to Pilate. And the same day Pylate and Herode were made frendes together:

for before they were at variaunce. And Pilate called together the hie Priestes, and the rulers, and the people, and sayde vnto them: Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I examine hym before you, and fynde no fault in this man of those thynges whereof ye accuse hym, no nor yet Herode. For I sent you vnto him, and loe, nothyng worthy of death is done vnto hym, I will therefore chasten hym, and let hym lose. For of necessitie he must haue let one lose to them at that feast. And all the people cryed at once, saying: Away with hym, and delyuer vs Barrabas, whiche for a certayne insurrection made in the Citie, and for a murther, was cast into prison. Pilate spake agayne vnto them, wyllyng to let Iesus lose. But they cryed, saying: Crucifie hym, crucifie hym. He sayd vnto them the thyrd tyme: what euyll hath he done? I fynde no cause of death in hym, I will therfore chasten hym, and let hym go. And they cryed with loude voyces, requiryng that he myght be crucified. And the voyces of them and of the hye Priestes preuayled. And Pilate gaue sentence that it shoulde be as they required, and he let lose vnto them him that (for insurrection and murther) was caste into prison, whom they had desired, and he delyuered to them Iesus, to do with hym what they would. And as they led hym awaye, they caught one Simon of Cirene comming out of the fielde, & on hym layde they the crosse, that he myght beare it after Iesus. And there folowed hym a great company of people, and of women, whiche bewayled and lamented hym. But Iesus turned backe vnto them, and sayde: Ye daughters of Ie-

rusalem, weepe not for me, but weepe for your selues and for your children. For beholde, the dayes will come, in the which they shall say: Happye are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue suche. Then shall they begyn to saye to the mountaynes, fall on vs, and to the hylles couer vs. For yf they do this in a greene tree, what shall be done in the drye? And there were two euyll doers ledde with hym to be slayne. And after that they were come to the place (which is called Caluarie) there they crucified hym and the euyll doers, one on the right hand, and the other on the left. Then sayd Jesus: Father forgeue them, for they wot not what they do. And they parted his rayment, and cast lottes. And the people stode and beheld. And the rulers mocked hym with them, saying: he saued other men, let him saue himselfe yf he be very Christe the chosen of GOD. The souldiers also mocked hym, and came and offred hym vineger, and sayde: If thou be the kyng of Jewes, saue thy selfe. And a superscription was wrytten ouer hym with letters of Greke, and Latine, and Hebrue: This is the kyng of the Jewes. And one of the euyll doers whiche were hanged, rayled on hym, saying: If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked hym saying: Fearest thou not God, seyng thou art in the same dampnation? We are ryghteously punyshed, for we receyue according to our deedes, but this man hath done nothyng amysse. And he sayd vnto Jesus: Lorde, remember me when thou commest into thy kyngdome. And Jesus sayde vnto hym: Verily I say vnto thee, to day shalt thou

be with me in Paradice. And it was about the .vi. houre, and there was a darknes ouer all the earth, vntyll the nynth houre, and the Sunne was darkened, and the vayle of the Temple dyd rent, euen through the myddes. And when Jeſus had cryed with a loude voyce, he ſayde: Father, into thy handes I commende my ſpirite. And when he thus had ſayde, he gaue vp the Ghoſt. When the Centurion ſawe what hadde happened, he glorified God, ſaying: Verely this was a righteous man. And all the people that came together to that ſyght, and ſawe the thynges which had happed, ſmote theyr breſtes and returned. And all his acquaintaunce and the women that folowed hym from Galile, ſtode a farre of beholdyng theſe thynges. And beholde, there was a man named Joſeph, a counſaylour, and he was a good man and a iuſte, the ſame hadde not conſented to the counſayle and deede of them, whiche was of Aramathia, a Citie of the Jewes, whiche ſame alſo wayteth for the kyngdome of God, he went vnto Pilate and begged the body of Jeſus, and toke it downe, and wrapped it in a linnen cloth, and layde it in a ſepulchre that was hewen in ſtone, wherein neuer man before had ben layde. And that day was the preparyng of the Sabboth, and the Sabboth drewe on. The women that folowed after, whiche had come with hym from Galile, behelde the ſepulchre, and howe his body was layde. And they returned, and prepared ſweete odours, and oyntmentes, but reſted on the Sabboth daye accordyng to the commaundement.

¶ The Collectes.

Almightie God, we beleeue thee graciouſlye to beholde this thy familie, for the whiche our Lorde Jeſus Chriſte was contented to be betrayed, and geuen vp into the handes of wicked men, and to ſuffer death vppon the croſſe, who liueth and raygneth. &c.

Almightie and euerlaſtyng God, by whoſe ſpirite the whole bodye of the Churche is gouerned and ſanctified: receyue our ſupplications and prayers, which we offer before thee for all eſtates of men, in thy holy congregation, that euery member of the ſame in his vocation and miniſtery may truely and godly ſerue thee, through our Lord Jeſus Chriſt.

Mercyfull God who haſt made all men, and hateſt nothyng that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be conuerted and lyue: Haue mercy vpon all Jewes Turkes, Infidels, and Heretikes, and take from them all ignorannce, hardnes of hart, & contempt of thy worde. And ſo fetch them home bleſſed Lorde to thy flocke, that they maye be ſaued among the remnaunt of the true Iſraelites, and be made one folde, vnder one ſhepheard Jeſus Chriſt our Lord, who liueth and raigneth. &c.

* The Epiſtle.

The lawe (which hath but a ſhadowe of good thinges to come, and not the very faſhio of thinges them ſelues) can neuer with thoſe ſacrifices whiche they offer yere by yere continually, make the comers therunto perfect. For woulde not then thoſe

sacrifices haue ceased to haue ben offred, because that the offerers once purged, shoulde haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mention made of sinnes euery yere. For the bloud of Oxen and Goates can not take away sinnes. Wherefore, when he commeth into the worlde, he saieth: Sacrifice and offeryng thou wouldest not haue, but a body hast thou ordayned me. Burnt offerynges also for sinne hast thou not alowed. Then said I: lo, I am here. In the beginning of the booke it is written of me, that I should do thy wyll, O God. Aboue, when he sayeth: Sacrifice and offeryng, and burnt sacrifices, and sinne offeringes thou wouldest not haue, neyther hast thou allowed them (whiche yet are offred by the law) then sayde he: loe, I am here to do thy wyll, O God. He taketh away the first, to establishe the latter: by the whiche wyll we are made holy, euen by the offeryng of the body of Iesu Christ once for all. And euery Priest is redye dayly, ministring and offeryng oftentymes one maner of oblation, whiche can neuer take away sinnes. But this man after he hath offered one sacrifice for sinnes, is set downe for euer on the ryght hande of GOD, and from henceforth tarryeth till his foes be made his footestoole. For with one offeryng hath he made perfect for euer, them that are sanctified. The holy ghost hym selfe also beareth vs recorde, euen when he tolde before: This is the Testament that I wyll make vnto them. After those dayes (saieth the Lorde) I wyll put my lawes in their hartes, and in their myndes wyll I write them, and their sinnes and iniquities wyll I remember no

more. And where remission of these thynges is, there is no more offeryng for synnes. Seeing therfore brethren, that by the meanes of the blood of Jesu, we haue libertie to enter into the holy place, by the newe and lyuyng way, whiche he hath prepared for vs through the vayle (that is to say, by his flesshe) And seeyng also that we haue an hye Preest whiche is ruler ouer the house of God, let vs draw nye with a true hart in a sure faith sprynkeled in our hartes from an euyll conscience, and washed in our bodies with pure water, let vs kepe the profession of our hope, without wauerynge (for he is faythfull that promysed) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsakyng the felowshyp that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day draweth nye.

¶ The Gospell.



Hen Jesus hadde spoken these wordes, he went forth with his Disciples ouer the brooke Cedron, where was a garden, into the whiche he entred with his Disciples. Judas which also betrayed him, knewe the place, for Jesus oft tymes resorted thyther with his Disciples. Judas then after he had receyued a bande of men (and ministers of the hye Preestes and Phariseys) came thyther with lanternes and fyrebrandes, and weapons.

And Jesus knowyng all thynges that should come on hym, went forth and sayde vnto them: whom seeke ye? They answered hym: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also which betrayed hym, stode with them. Assone then as he had sayd vnto them, I am he, they went backwarde, and fell to the grounde. Then asked he them agayne: whom seeke ye? They sayde, Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. If ye seeke me therefore let these go their way, that the saying myght be fulfylled which he spake: Of them which thou gauest me, haue I not lost one. Then Simon Peter hauyng a sworde, drewe it, and smote the hye Priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter: Put vp thy sworde into the sheathe, shall I not drynke of the cuppe which my father hath geuen me? Then the company, and the captayne, and the ministers of the Jewes, toke Jesus, and bound hym, and led hym away to Annas fyrst, for he was father in lawe to Caiphas, which was the hye Priest the same yere. Caiphas was he that gaue counsayle to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter followed Jesus, and so dyd another Disciple: that Disciple was knowen to the hye Priest, and went in with Jesus vnto the palace of the hye Priest. But Peter stode at the dore without. Then went out that other Disciple (which was knowen to the hye Priest) and spake to the Damosell that kept the dore, and brought in Peter. Then sayde the Damosell, that kept the dore, vnto Peter:

Art not thou also one of this mans Disciples? He sayde, I am not. The seruauntes and ministers stode there, whiche had made a fyre of coales, for it was colde, and they warmed themselues. Peter also stode among them and warmed hym selfe. The hye Preest then asked Jesus of his Disciples, and of his doctrine. Jesus answered hym: I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple whyther all the Jewes haue resorted, and in secrete haue I sayd nothyng. Why askest thou me? Aske them whiche harde me, what I sayde vnto them. Beholde, they can tell what I sayd. When he had thus spoken, one of the ministers which stode by, smote Jesus on the face, saying: Answerest thou the hye Preest so? Jesus answered him: If I haue euil spoken, beare witnes of the euyll: But yf I haue well spoken, why smytest thou me? And Annas sent him bounde vnto Cayphas the hye Preest. Simon Peter stoode and warmed himselfe. Then sayd they vnto hym: Art not thou also one of his Disciples? He denyed it, and said: I am not. One of the seruauntes of the hye Preestes (his cosin whose eare Peter smote of) sayde vnto hym: Dyd not I see thee in the garden with hym? Peter then sore denyed agayne, and immediatly the Cocke crewe. Then leade they Jesus from Caiphas into the hall of iudgement. It was in the morning, and they themselues went not into the iudgement hall, lest they shoulde be defyled, but that they myght eate the Passeouer. Pilate then went out to them, and sayde: What accusation bryng you agaynst this man? They answered and sayd vnto him: If he were not an eui

ners, he would not haue deliuered hym vnto thee. Then sayde Pylate vnto them: Take ye hym, and iudge hym after your owne lawe. The Iewes therefore sayd vnto hym: It is not lawfull for vs to put any man to death, that the wordes of Iesus myght be fulfylled which he spake, signifiyng what death he shoulde dye. Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayde vnto hym: Art thou the kyng of the Iewes? Iesus answered: Sayest thou that of thy selfe, or dyd other tell it thee of me? Pilate answered: Am I a Iewe? Thine owne nation and the Priestes haue deliuered thee vnto me, what hast thou done? Iesus answered: My kingdom is not of this world, yf my kyngdome were of this worlde, then woulde my ministers surely fight, that I shoulde not be delyuered to the Iewes, but nowe is my kingdome not from hence. Pilate therefore sayde vnto hym: Art thou a kyng then? Iesus answered: Thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto hym: what thing is trueth? And when he had sayde this, he went out agayne vnto the Iewes, and saieth vnto them: I fynde in hym no cause at all. Ye haue a custome that I shoulde release you one lose at Easter, will ye that I lose vnto you the kyng of the Iewes? Then cryed they all agayne, saying: Not hym but Barrabas. Now Barrabas was a murtherer. Then Pylate tooke Iesus therefore and scourged hym. And the souldiours wounde a crowne of thornes, and put

ſt on his head. And they dyd on hym a purple gar-
ment, and ſome vnto hym, and ſayde, hayle kyng of
the Ieᵂes, and they ſmote hym on the face. Pilate
went forth agayne, and ſayde vnto them: Behold
I bryng hym forth to you, that ye may knowe that
I fynde no fault in hym. Then came Jeſus forth
wearyng a crowne of thorne, and a robe of purple.
And he ſaieth vnto them, beholde the man. When
the hye Prieſtes and the miniſters ſawe hym, they
cryed, crucifie hym, crucifie hym: Pylate ſayeth
vnto them: Take ye hym and crucifie hym, for I
fynde no cauſe in hym. The Ieᵂes anſwered
hym: we haue a lawe, and by our lawe he ought
to dye, becauſe he made hym ſelfe the ſonne of God.
when Pylate harde that ſaying, he was the more
afrayde, and went agayne into the iudgement hall,
and ſayde vnto Jeſus: whence art thou? But Je-
ſus gaue hym none anſwere. Then ſayde Pilate
vnto hym: Speakeſt thou not vnto me? knoweſt
thou not that I haue power to crucifie thee, and
haue power to loſe thee? Jeſus anſwered: Thou
couldeſt haue no power at all agayn me, except it
were geuen thee from aboue, therfore he that deli-
uered me vnto thee, hath the more ſinne. And from
thencefoorth ſought Pylate meanes to loſe hym,
but the Ieᵂes cryed, ſaying: If thou let hym go,
thou art not Ceſars frende. For whoſoeuer ma-
keth hym ſelfe a kyng, is agayn Ceſar. when
Pylate harde that ſaying, he brought Jeſus forth,
and ſat downe to geue ſentence in a place that is
called the pauement, but in the Hebrewe tongue
Gabbatha. It was the preparyng day of Eaſter,
about the ſixth houre. And he ſayeth vnto the
Ieᵂes

Iewes, beholde your kyng. They cryed, saying: away with hym, away with hym, crucifie hym. Pylate sayeth vnto them: Shall I crucifie your kyng? The hye Priestes answered: we haue no kyng but Cesar. Then delyuered he hym to them to be crucified. And they toke Iesus and ledde hym away, and he bare his crosse, and went forth into a place, whiche is called the place of dead mens skulles, but in Hebrewe Golgotha, where they crucified hym, and two other with hym, on eyther syde one, and Iesus in the myddest. And Pylate wrote a title, and put it vppon the Crosse. The wrytyng was: Iesus of Nazareth kyng of the Iewes. This title read many of the Iewes, for the place where Iesus was crucified, was nere to the Citie. And it was wrytten in Hebrewe, Greke, and Latine. Then sayd the hye Priestes of the Iewes to Pilate: wryte not kyng of the Iewes, but that he sayde, I am kyng of the Iewes. Pilate answered: what I haue wrytten, that I haue written. Then the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euery souldioure a part, and also his coate. The coate was without seame, wrought vppon throughout. They sayde therfore among them selues: Let vs not deuide it, but caste lottes for it who shall haue it, that the Scripture myght be fulfylled, saying: They haue parted my rayment among them, and for my coate dyd they caste lottes. And the souldiours dyd suche thynges in deede. There stode by the crosse of Iesus, his mother, and his mothers syster, Mary the wyfe of Cleophas, and Mary Magdalene. When Iesus therefore sawe his mother,

and the Disciple whom he loued standyng, he sayeth vnto his mother: woman beholde thy sonne. Then sayde he to the Disciple, beholde thy mother. And from that houre, the Disciple toke her for his owne.

After these thynges, Jesus knowyng that all thynges were nowe performed, that the Scripture myght be fulfylled, he sayd, I thirst. So there stode a vessell by full of vineger, therefore they fylled a sponge with vineger, and wounde it about with Isope, and put it to his mouth. Assone as Jesus then receyued of the vineger, he sayde: It is fynished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparyng of the Sabboth, that the bodyes shoulde not remayne vpon the crosse on the Sabboth day, (for that Sabboth day was an hye day) besought Pylate that theyr legges myght be broken, and that they myght be taken downe. Then came the souldiers and brake the legges of the first, and of the other whiche was crucified with hym. But when they came to Jesus, and sawe that he was dead alredy, they brake not his legges, but one of the souldiours with a speare thrust hym into the syde, and forthwith there came out blood and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he saieth true, that ye myght beleue also. For these thynges were done that the Scripture shoulde be fulfilled: Ye shall not breake a bone of him.

And againe another Scripture saith: They shall loke vpon him whom they haue pearced. After this Joseph of Arimathia (which was a disciple of Je-

but secretely for feare of the Iewes) besought Pilate that he myght take downe the body of Iesus. And Pylate gaue hym licence. He came therfore and toke the body of Iesus. And there came also Nichodemus (whiche at the begynnyng came to Iesus by nyght) & brought of Myrre and Aloes myngled together, about an hundreth pounde wayght. Then toke they the body of Iesus, and wounde it in linnen clothes with the odours, as the maner of the Iewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wherein was neuer man layde, there layde they Iesus therefore, because of the preparyng of the Sabboth of the Iewes, for the sepulchre was nye at hande.

¶ Easter Euen.

℣ The Epistle.

IT is better (yf the will of GOD be so) that ye suffer for well doyng, then for euyll doyng: Forasmuch as Christ hath once suffred for sinnes, the iust for the vniust, to bring vs to God, and was kylled as pertaynyng to the flesshe, but was quickened in the spirite. In whiche spirite he also went and preached to the spirites that were in pryson, whiche sometyme had ben disobedient, when the long suffryng of GOD was once looked for in the dayes of Noe, whyle the Arke was a prepariyng, wherein a fewe, that is to say, eyght soules, were saued by the water, lyke as baptisme also nowe saueth vs, not the puttyng away of the fylth of the flesshe, but in that a good

1. Pet. 3. 17. 18.

conscience confessed to God, by the resurrec
of Iesus Christ, whiche is on the ryght hand
God, and is gone into heauen, Angels, powers,
wyght subdued vnto hym.

¶ The Gospell.



When the euen was co
there came a ryche man
Aramathia, named
seph, which also was
his disciple. He went
to Pilate and begged
body of Iesus. Then
late commaunded the
dye to be deliuered. A
when Ioseph had tak
the body, he wrapped
in a cleane linnen cloth, and layde it in his ne
tombe, whiche he had hewen out, euen in a rock
and rolled a great stone to the dore of the sepu
chre, & departed. And there was Mary Magdale
and the other Mary, syttyng ouer agaynst the se
pulchre. The next day that followeth the day of p
paring, the hygh preestes and pharisees came to
gether vnto Pilate, saying: Sir, we remember th
this deceyuer sayd whyle he was alyue: After th
dayes I wyll ryse agayne. Commaunde therefo
that the sepulchre be made sure vntyll the thir
day, lest his disciples come and steale him away, a
say vnto the people, he is ryzen from the dead, so
last errour shalbe worse then the first. Pilate sa
vnto them: Ye haue a watche, go your way, ma
it as sure as ye can. So they went & made the
sepulchre sure, sealyng the stone, & settyng forth the watchmen, to kepe the

...ng prayer, in stede of the Psalme, O come let ...
... These Anthemes shalbe sung or sayde.

... Christ ryseth agayne from the dead, he ...
...eth not. Death from henceforth hath no power ...
...er vpon hym. For in that he dyed, he dyed vnto ...
... to put away sinne: but in that he liueth, he ...
...eth vnto God. And so lykewyse, counte your ...
...ues dead vnto sinne, but liuyng vnto God, in ...
...ist Iesus our Lorde.

... Christ is risen agayne the fyrst fruites of them ...
... that slepe. For seeing that by man came death, ...
... by man also commeth the resurrection of the ...
...ead. For as by Adam all men do dye, so by Christ ...
... men shalbe restored to lyfe.

¶ The Collect.

... Almightie God, which through thy only be-
...gotten sonne Iesus Christe, hast ouercome ...
... death, and opened vnto vs the gate of euerla-
...sting lyfe: we humbly beseche thee, that as by thy ...
...special grace preuentyng vs, thou dost put in our ...
...myndes good desyres, so by thy continuall helpe we ...
...may bryng the same to good effect, through Iesus ...
...Christ our Lorde, who liueth and raigneth &c.

¶ The Epistle.

... ye be risen agayne with Christ, seeke ...
...those thynges which are aboue, where ...
... Christ sytteth on the ryght hande of ...
...God. Set your affection on heauen-
...ly thynges, and not on earthly thyn-
...ges. For ye are dead, and your lyfe is hydde with ...
...Christ in God. When soeuer Christ (which is our ...
...lyfe) shall shewe hym selfe, then shall ye also appeare

with hym in glory. Mortifie therfore your earthly
members, fornication, vnclennesse, vnnatural
lust, euyll concupiscence, and couetousnes, which
is worshipping of ydolles, for which thinges sake
the wrath of God vseth to come on the chyldren of
vnbeliefe, among whom ye walked sometyme
when ye lyued in them.

¶ The Gospell.

THe first day of the Sabbothes came
Mary Magdalene early (when it
was yet darke) vnto the Sepulchre,
and sawe the stone taken away from
the graue. Then she ran and came
to Simon Peter, and to the other
disciple whom Jesus loued, and saieth vnto them:
They haue taken away the Lorde out of the graue,
and we can not tell where they haue layde hym.
Peter therfore went forth, and that other disciple,
and came vnto the Sepulchre. They ranne both
together, and that other disciple did outrunne Pe-
ter, and came fyrst to the Sepulchre. And when he
had stouped downe, he sawe the lynnen clothes ly-
ing, yet went he not in. Then came Simon Peter
folowyng hym, and went into the Sepulchre, and
sawe the lynnen clothes lye, and the napkin that
was about his head not lying with the lynnen clo-
thes, but wrapped together in a place by it selfe.
Then went in also that other disciple whiche came
fyrst to the Sepulchre, and he sawe and beleued.
For as yet they knewe not the Scripture, that he
shoulde ryse agayne from death. Then the Disci-
ples went away agayne to theyr owne home.

The Collect.

Almightie God, which through thy only begotten sonne Jesus Christ, hast overcommed death, and opened unto us the gate of everlasting lyfe: We humbly beseche thee, that as by thy especiall grace preventyng us, thou doest put in our myndes good desyres: so by thy continuall helpe we may bryng the same to good effect, through Jesus Christ our Lord, who liueth and raigneth, &c.

* The Epistle.

PEter opened his mouth, and sayde: Of a trueth I perceyue that there is no respect of persons with God, but in all people, he that feareth hym and worketh righteousnes, is accepted with hym. Ye knowe the preachyng that God sent vnto the children of Israell, preachyng peace by Jesus Christ which is Lord ouer all thinges: whiche preachyng was published throughout all Jewry (and began in Galile, after the Baptisme whiche Johan preached) howe God anoynted Jesus of Nazareth with the holy ghost, and with power: who the same Jesus went about doyng good, and healyng all that were oppressed of the deuyll, for God was with hym. And we are witnesses of all thynges which he dyd in the lande of the Jewes, and at Jerusalem: whom they slewe and hanged on tree: Hym God raysed vp the thyrde day, and shewed hym openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which dyd eate and drynke with hym after he arose from death.

Acts. 34.

maunded hs to preache vnto the people, and to te
he that it is he whiche was ordeyned of God to
the iudge of the quicke and the dead. To hym g
all the prophetes witnesse, that through his nam
whosoever beleeueth in hym, shall receyue remis
on of sinnes.

* The Gospell.

Luke xxiiii.

BEholde, two of the Disciples
went that same day to a towne
called Emaus, which was from
Jerusalem about .lx. furlon
ges, and they talked together o
all the thinges that had happe
ned. And it chaunced whyle
they communed together and
reasoned, Jesus hym selfe drewe nere, and went
with them: but their eyes were holden that they
shoulde not knowe hym. And he sayde vnto them:
what maner of communications are these that ye
haue one to another as ye walke, and are sad? And
the one of them (whose name was Cleophas) answe
swered and sayde vnto him: Art thou only a straun
ger in Jerusalem, and hast not knowen these thin
ges whiche haue chaunced there in these dayes? He
sayde vnto them: what thinges? And they sayde
vnto hym: Of Jesus of Nazareth, whiche was a
prophete, mightie in deede and worde before God
and all the people, and howe the hye Priestes and
our rulers deliuered hym to be condemned to death,
and haue crucified hym: But we trusted that it had
ben he which shoulde haue redeemed Israell. And
as touchyng all these thinges, to day is euen the

de day that they were done, yea, and certayne women also of our company made vs astonyed, which came early vnto the Sepulchre, and founde not his body: and came, saying that they had seene a vision of Angelles, whiche sayde that he was a-liue. And certayne of them whiche were with vs, went to the Sepulchre, and founde it euen so as the women had sayde, but him they sawe not. And he sayd vnto them: O fooles and slowe of hart, to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffered these thinges, and to enter into his glory? And he began at Moises and all the Prophetes, and enterpreted vnto them in all scriptures whiche were written of him. And they drewe nye vnto the towne whiche they went vnto. And he made as though he would haue gone further. But they constrayned him, saying: Abyde with vs, for it draweth towardes night, and the day is farre passed. And he went in to tary with them. And it came to passe as he sat at meate with them, he toke bread and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they sayde betwene them selues: Did not our hartes burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre and returned to Hierusalem, and founde the eleuen gathered together, and them that were with them, saying: The Lorde is risen in deede, and hath appeared to Simon. And they tolde what thinges were done in the way, and howe they knewe him in breaking of bread.

¶ The Collect.

¶ The Epistle.

UMI

The holy promyses made to Dauid, wyll I geue
faythfully vnto you. Wherefore he sayeth also in
another place: Thou shalt not suffer thyne holy to
see corruption. For Dauid (after that he had in his
tyme fulfylled the wyll of God) fell on slepe, and
was layde vnto his fathers, and sawe corruption.
But he whom God rayled agayne, sawe no corrup-
tion. Be it knowen vnto you therefore (ye men and
brethren) that through this man is preached vnto
you forgeuenes of sinnes, and that by hym all that
beleue, are iustified from all thynges, from which
ye coulde not be iustified by the lawe of Moyses.
Beware therefore, least that fall on you whiche is
spoken of in the Prophetes: Beholde ye despisers,
and wonder, and perysshe ye, for I do a worke in
your dayes, whiche ye shall not beleue though a
man declare it vnto you.

¶ The Gospell.

Luke 24

IEsus stode in the middes of his dis-
ciples, and said vnto them: peace be
vnto you, It is I, feare not. But
they were abashed and afraide, and
supposed that they had seene a spi-
rite. And he sayde vnto them: why
are ye troubled, & why do thoughtes aryse in your
hartes? Beholde my handes and my feete, that it
is euen I my selfe. Handle me and see, for a spirite
hath no flesshe and bones, as ye see me haue. And
when he had thus spoken, he shewed them his han-
des and his feete. And whyle they yet beleued not
for ioy, and wondred, he sayde vnto them: Haue ye
here any meate? And they offered hym a piece of a
broyled fysshe, and of an hony combe. And he tooke it,

and dyd eate before them. And he sayd vnto them: These are the wordes whiche I spake vnto you, whyle I was yet with you, that all must nedes be fulfilled whiche were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wyttes, that they myght vnderstande the Scriptures, and sayde vnto them: Thus it is wytten, and thus it behoued Christ to suffer, and to rise againe from death the thirde day, and that repentaunce & remission of sinnes should be preached in his name amonge all nations, and must begin at Jerusalem. And ye are wytnesses of these thinges.

¶ The first Sunday after Easter.

¶ The Collect. As at the Communion on Easter day.

* The Epistle.

ALl that is borne of God, ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen our fayth. Who is he that ouercommeth the worlde, but he that beleueth that Jesus is the sonne of God. This Jesus Christ is he that came by water and bloud, not by water only, but by water and bloud. And it is the spirite that beareth witnes, because the spirite is trueth. For there are three whiche beare recorde in heauen: the father, the worde, and the holy ghost, and these three are one. And there are three whiche beare recorde in earth: the spirite, and water, and bloud, and these three are one. If we receyue the witnesse of men, the wit

nesse of God is greater. For this is the wytnesse of God that is greater, which he testified of his sonne: He that beleueth on the sonne of God, hath the witnes in hym selfe. He that beleueth not God, hath made hym a lier, because he beleueth not the record that God gaue of his sonne. And this is the record, how we that God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of God, hath not lyfe.

* The Gospell.

THe same day at nyght, whiche was the first daye of the Sabbothes, when the dores were shutte (where the disciples were assembled together for feare of the Iewes) came Iesus and stode in the myddes, and sayd vnto them: Peace be vnto you. And when he had so saide, he shewed vnto them his handes and his syde. Then were the disciples glad when they sawe the Lorde. Then sayde Iesus to them agayne: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayde these wordes, he breathed on them, and sayde vnto them: Receyue ye the holy ghost. Whosoeuers sinnes ye remit, they are remitted vnto them. And whosoeuers sinnes ye retayne, they are retayned.

The.ii.Sunday after Easter.

* The Collect.

ALmightie God, whiche hast geuen thyne only sonne to be vnto vs both a sacrifice for sinne,

and also an example of godly life: Geue vs the grace that we may alwayes moste thankefully receyue that his inestimable benefite, and also dayly endeuour our selues to folowe the blessed steppes of his most holy lyfe.

¶ The Epistle.

THis is thanke worthy, yf a man for conscience towarde God, endure griefe, and suffer wronge vndeserued. For what prayse is it, yf when ye be buffeted for your faultes ye take it paciently. But and yf when ye do well, ye suffer wronge and take it paciently, then is there thanke with God. For herevnto verely were ye called. For Christe also suffered for vs, leauyng vs an example that ye shoulde folowe his steppes, whiche dyd no sinne, neyther was there guyle founde in his mouth: whiche when he was reuyled, reuyled not agayne: when he suffered, he threatened not: but committed the vengeaunce to him that iudgeth righteously: whiche his owne selfe bare our sinnes in his bodye on the tree, that we beyng delyuered from sinne, shoulde lyue vnto ryghteousnes. By whose stripes ye were healed. For ye were as sheepe goyng astray, but are nowe turned vnto the shepheard, and bysshop of your soules.

¶ The Gospell.

CHrist sayd vnto his Disciples: I am the good shepheard. A good shepheard geueth his life for his sheepe. An hired seruaunt, and he whiche is not the shepheard (neyther the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe

and fleeth, and the wolfe catcheth and scattereth the sheepe. The hyred seruaunt fleeth, because he is an hyred seruaunt, and careth not for the sheepe. I am the good shepheard and knowe my sheepe, and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I geue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also muste I bryngе, and they shal heare my voyce, and there shalbe one folde and one shepheard.

The.iii. Sunday after Easter.

¶ The Collect.

ALmightie God whiche shewest to al men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteousnes: Graunt vnto all them that be admitted into the felowship of Christes religion, that they may eschewe those thynges that be contrary to their profession, and folowe all suche thynges as be agreable to the same, through our Lorde Jesus Christ.

¶ The Epistle.

DEarely beloued, I beseech you as strangers and pilgrimes, abstayne from fleshely lustes, whiche fight against the soule, and see that ye haue honest conuersation among the Gentyles, that where as they backebite you as euyll doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head, either vnto rulers, as vnto them that are sent of hym for

punyshement of ciuyll doers, but for the laude of them that do well. For so is the wyll of God, that with well doyng, ye may stop the mouthes of foolyshe and ignoraunt men, as free, and not as hauyng the libertie for a cloke of malicious nesse, but euen as the seruauntes of God. Honour all men, loue brotherly felowshyp, feare God, honour the kyng.

¶ The Go spell.

IEsus sayde to his Disciples: After a whyle ye shall not see me, and agayne after a whyle ye shall see me, for I go to the father. Then sayde some of his disciples bet wene them selues: what is this that he sayeth vnto vs after a whyle ye shal not see me, and agayne after a whyle ye shal see me, and that I go to the father? They sayd therefore, what is this that he sayeth after a whyle? we can not tell what he sayeth. Iesus perceyued that they woulde aske hym, and sayd vnto them: Ye enquire of this bet wene your selues, because I sayd, after a whyle ye shall not see me, and agayne after a while ye shal see me. verely, verely I say vnto you, ye shall wepe and lament, but contrary wyse, the worlde shall reioyce, ye shall sorowe, but your sorow shalbe turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come: But assone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioy that a man is borne into the worlde. And ye nowe therefore haue sorowe, but I wyll see you agayne, and your hartes shall reioyce, and your ioy shall no man take from you.

¶ The Collect.

ALmyghtie God, which doest make the mindes of all faythfull men to be of one will: Graunt vnto thy people that they may loue the thyng which thou commaundest, and desyre that whiche thou doest promise, that among the sundrye and manyfolde chaunges of the world, our hartes may surely there be fixed, whereas true ioyes are to be founde, through Christ our Lorde.

¶ The Epistle.

EVery good gyft, and euery perfect gyft is from aboue, and commeth downe from the father of lightes, with whom is no variablenes, neyther shadowe of chaunge. Of his owne will begat he vs with the worde of trueth, that we should be the first fruite of his creatures. Wherefore (deare brethren) let euery man be swyfte to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that whiche is righteous before GOD. Wherfore lay apart all filthynesse and superfluitie of naughtinesse, and receyue with meekenesse the worde that is graffed in you, which is able to saue your soules.

¶ The Gospell.

IEsus said vnto his Disciples: Now I go my way to him that sent me, and none of you asketh me whither I go: But because I haue said these thynges vnto you, your hartes are full of sorowe. Neuertheles, I tell you the truth, it is expedient for you that I goe away.

for yf I go not awaye, that comforter wyll not come vnto you: But if I depart, I wyll sende hym vnto you. And when he is come, he wyl rebuke the worlde of sinne, and of ryghteousnes, and of iudgement. Of sinne, because they beleue not on me. Of ryghteousnes, because I go to my father, and ye shall see me no more. Of iudgement, because the Prince of this worlde is iudged alredy. I haue yet many thynges to say vnto you, but ye can not beare them awaye nowe: Howebeit, when he is come (whiche is the spirite of treuth) he wyll leade you into all treuth. He shall not speake of hym selfe, but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thynges to come. He shall glorifie me, for he shall receiue of mine, and shall shewe vnto you. All thynges that the father hath are mine, therefore sayde I vnto you, that he shall take of mine, and shewe vnto you.

¶ The fifth Sunday after Easter.

¶ The Collect.

ALmyghtie, from whom all good thynges do come, graunte vs thy humble seruauntes, that by thy holy inspiration, we may thynke those thynges that be good, and by thy mercyfull gouernyng may perfourme the same, through our Lorde Iesus Christ.

¶ The Epistle.

BE ye not hearers of the worde, and not dooers only, deceauing your owne selues. For yf any man heare the word, and declareth not the same by his workes, he is lyke vnto a man beholdyng

his bodyly face in a glasse. For assone as he hath lo-
ked on hymselfe, he goeth his way, and forgetteth
immediatly what his fashion was. But who so lo-
keth in the perfect lawe of libertie, and continueth
therin (yf he be not a forgetfull hearer, but a doer of
the worke) the same shalbe happy in his deeds. If
any man among you seeme to be deuout, & refrag-
eth not his tongue, but deceyueth his owne hart,
this mans deuotion is in vayne. Pure deuotion
and vndefyled before God the father, is this: To vi-
site the fatherlesse and wyddowes in theyr aduersi-
tie, and to kepe hym selfe vnspotted of the worlde.

* The Gospell.

VErely verely I say vnto you, Ioh.
whatsoeuer ye aske the father xvi.
in my name, he wyl geue it you.
Hitherto haue ye asked nothing
in my name. Aske and ye shall
receyue, that your ioy maye be
full. These thynges haue I spo-
ken vnto you by prouerbes.
The tyme wyll come when I shall no more speake
vnto you by prouerbes, but I shall shewe you
playnely from my father. At that day shall ye aske
in my name. And I saye not vnto you that I will
speake vnto my father for you, for the father hym
selfe loueth you, because ye haue loued me, and
haue beleued that I came out from God. I came
out from the father, and am come into the worlde.
Agayne, I leaue the worlde and go to the father.
His disciples sayde vnto hym: Lo, now speakest
thou playnely, and speakest no prouerbe. Now
are we sure that thou knowest all thynges, &

not that any man shoulde aske thee any question, therefore beleue we that thou camest from God. Jesus answered them: Now ye do beleue, beholde, the houre draweth nye, and is already come, that ye shalbe scattered every man to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye myght haue peace. For in the worlde shall ye haue tribulation. But be of good chere, I haue ouercome the worlde.

¶ The Ascention day.

¶ The Collect.

GRaunte we beseeche thee almyghtie God, that lyke as we do beleue thy only begotten sonne our Lord, to haue ascended into the heauens, so we may also in hart and mynde thyther ascende, and with hym continually dwell.

¶ The Epistle.

IN the former treatise (deare Theophilus) we haue spoken of al that Jesus began to do and teache, vntyll the daye in whiche he was taken vp, after that he (through the holy ghost) had geuen commaundementes vnto the Apostles, whom he had chosen, to whom also he shewed hym selfe alyue after his passion (by many tokens) appearyng vnto them .xl. dayes, and speakyng of the kyngdome of God, and gathered them together, & commaunded them that they should not departe from Jerusalem, but to wayte for the promyse of the father, whereof (sayth he) ye haue harde of me. For John truely baptised with water, but ye shalbe baptised with

the holy ghost after these fewe dayes. whyen they therfore were come together, they asked of hym saying: Lorde wyle thou at this tyme restore a gayne the kyngdome of Israell. And he sayde vnto them: It is not for you to knowe the tymes or the seasons which the father hath put in his owne power. But ye shall receyue power after the holye ghost is come vpon you. And ye shalbe witnesses vnto me, not onlye in Jerusalem, but also in all Jewrye, and in Samaria, and euen vnto the worldes end. And when he had spoken these thynges, whyle they beheelde, he was taken vp on hye, and a cloude receyued hym vp out of they syght. And whyle they loked stedfastlye vp towarde heauen as he went, beholde, two men stode by them in whyte apparell, whiche also sayde: Ye men of Galile, why stande ye gasyng vp into heauen? This same Jesus whiche is taken vp from you into heauen, shall so come, euen as ye haue seene hym go into heauen.

¶ The Gospell.



Esus appeared vnto the eleuen as they sat at meate, and cast in theyr teeth theyr vnbeliefe and hardnes of hart, because they beleued not them whiche had seene that he was ryssen againe from the dead, and he sayde vnto them: Go ye into all the worlde, and preache the Gospell to all creatures. He that beleueth and is baptised, shalbe saued: But he that beleueth not, shalbe damned. And these tokens shall folowe them that

name. In my name they shall cast out deuyls, they shall speake with newe tongues, they shall dryue away Serpentes, and yf they drynke any deadly thyng, it shall not hurt them. They shall lay their handes on the sicke, and they shal recouer. So then when the Lorde had spoken vnto them, he was receaued into heauen, and sit on the ryght hande of God. And they went forth, and preached euery where, the Lorde worckyng with them, and confirming the worde with miracles folowyng.

¶ The Sunday after Ascention day.

¶ The Collect.

Graunt we beseche thee, almighty God, we beseche thee, that like as we do beleue thy only sonne Iesus Christe with great triumph, vnto thy kyngdome in heauen, we beleeue that we also may not comfortlesse, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place, whyther our Sauiour Christ is gone before, who liueth and raigneth, &c.

¶ The Epistle.

The ende of all thynges is at hande, be ye therefore sober, and watche vnto prayer. But aboue all thynges, haue feruent loue amonge your selues, for loue shall couer the multitude of sinnes. Be ye harborous one to another without grudgeyng. As euery man hath receaued the gyfte, euen so minister the same one to another, as good ministers of the manyfolde graces of God. If any man speake, let him speake as the wordes of God

Many man minister, let hym do it as of the habilitie whiche God ministreth to hym, that God in all thynges may be glorified, through Jesus Christ, to whom be prayse and dominion for euer and euer. Amen.

* The Gospell.

WHen the comforter is come whom I wyll sende vnto you from the father (euen the spirite of trueth, whiche procedeth of the father) he shall testifie of me, and ye shal beare witnesse also, because ye haue ben with me from the beginnyng. These thynges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you, yea the tyme shall come, that whosoeuer killeth you, will thinke that he doth God seruice. And suche thynges wyll they do vnto you, because they haue not knowen the father, neyther yet me. But these thynges I haue tolde you, that when the time is come, ye may remember them that I tolde you.

Whitsunday.

* The Collect.

GOD whiche as vppon this daye hast taught the hartes of thy faythfull people, by the sendyng to them the lyght of thy holy spirite. Graunt vs by the same spirit to haue a right iudgement in all thynges, and euermore to reioyce in his holy comfort, through the merites of Christ Jesu our Sauiour, who lyueth and raigneth with thee in the vnitie of the same spirite, one God, worlde without ende.

The

¶ The Epistle.

WHen the fiftie dayes were come to an ende, they were al with one accorde together in one place. And sodaynely there came a sounde from heauen, as it had ben the commyng of a mightie wynde, and it filled all the house where they sat. And there appeared vnto them clouen tongues, like as they had ben of fire and it sat vpon eche one of them, & they were all filled with the holy ghost, and began to speake with other tongues, euen as the same spirite gaue them vtteraunce. Then were dwellyng at Ierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together and were astonyed, because that euery man harde them speake with his owne language. They wondred all and marueyled, saying amonge them selues: Beholde, are not all these whiche speake, of Galile? And howe heare we euery man his owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia and of Iewry, and of Capadocia, of Pontus, and Asia, Phrygia, and Pamphilia, of Egypt, and of the parties of Libia, which is beside Syrene and straungers of Rome, Iewes and Proselites, Grekes, and Arrabians, we haue hard them speake in our owne tongues the great workes of God.

¶ The Gospell.

IEsus sayd vnto his Disciples: If ye loue me, kepe my commaundementes, and I will pray the father, and he shall geue you another comforter, that he may abide

with you for euer, euen the spirite of trueth, whom the worlde can not receyue, because the world seeth hym not, neyther knoweth hym. But ye knowe hym, for he dwelleth with you, and shalbe in you. I wyll not leaue you comfortlesse, but wyll come to you. Yet a litle whyle, and the worlde seeth me no more, but ye see me. For I lyue, and ye shall lyue. That day shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyll loue hym, and wyll shewe myne owne selfe vnto hym. Judas saieth vnto hym (not Iudas Iscarioth) Lord, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? Iesus answered and sayde vnto hym: If a man loue me, he wyll kepe my sayinges, and my father wyll loue hym, and we wyll come vnto hym, and dwell with hym. He that loueth me not, kepeth not my sayinges. And the worde whiche ye heare is not mine, but the fathers whiche sent me. These thynges haue I spoken vnto you, beyng yet present with you. But the comforter whiche is the holy ghost, whom my father will send in my name, he shal teach you al thinges, and bring al thinges to your remembraunce, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hartes be greued, neither feare, ye haue harde how I sayd vnto you: I go, and come againe vnto you. If ye loued me, ye woulde verily reioyce, because I sayde, I go vnto the father: for the father is greater then I.

And

And nowe haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many wordes vnto you. For the prince of this worlde commeth, and hath nought in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen so do I.

¶ Munday in Vvhitson weke.

¶ The Collect.

God whiche, &c. (As vpon whitsonday.)

¶ The Epistle.

THen Peter opened his mouth, and said: of a trueth I perceyue that there is no respect of persons with God: but in all people, he that feareth him, & worketh righteousnes, is accepted with him. Ye knowe the preachyng that God sent vnto the children of Israell, preachyng peace by Iesus Christe whiche is Lord ouer all thynges: which preachyng was published throughout all Iewry (and began in Galile after the baptisme which Iohn preached) howe God annoynted Iesus of Nazareth with the holy Ghost and with power. Whiche Iesus went about, doyng good, and healyng all that were oppressed of the deuyll: For God was with hym. And we are witnesses of all thynges whiche he dyd in the lande of the Iewes and at Ierusalem, whom they slewe and hanged on a tree: Hym God rayled the thyrde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) whiche dyd eate and drinke with hym after he arose from death. And

he commaunded vs to preach vnto the people, and to testifie that it is he, which was ordeyned of God to be the iudge of quicke and dead. To him geue all the prophetes wytnesse, that through his name whosoeuer beleueth in him, shall receyue remission of sinnes, whyle Peter yet spake these wordes, the holy ghost fell on all them whiche harde the preachyng. And they of the circumcision whiche beleued, were astonyed, as many as came with Peter, because that on the Gentyles also was shed out the gyfte of the holy ghost. For they harde them speake with tongues, and magnifie God. Then answered Peter: Can any man forbid water, that these should not be baptised, whiche haue receyued the holy ghost as well as we? And he commaunded them to be baptised in the name of the Lord. Then prayed they him to tary a fewe dayes.

* The Gospell.

SO God loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueth in him, should not perysshe, but haue euerlastyng life. For GOD sent not his sonne into the worlde to condempne the worlde, but that the worlde throughe him myght be saued. But he that beleueth on him, is not condempned. But he that beleueth not is condempned alredy, because he hath not beleued in the name of the only begotten sonne of GOD. And this is the condemnation, that lyght is come into the worlde, and men loued darkenes more then lyght, because theyr deedes were euyll. For euery one that euyll doth, hateth the lyght, neyther

commeth to the lyght, lest his deedes shoulde be reproued. But he that doth the trueth, commeth to the lyght, that his deedes may be knowen, howe that they are wrought in God.

¶ Tuesday after VVhitsunday.

* The Collect. Homon

God whiche, &c. As vppon whitsunday.

* The Epistle.

WHen the Apostles whiche were at Jerusalem, harde say that Samaria had receyued the worde of God, they sent vnto them Peter and Johm: whiche when they were come downe, prayed for them, that they myght receyue the holy ghost. For as yet he was come on none of them, but they were baptised onlye in the name of Christ Jesu. Then layde they their handes on them, and they receyued the holy ghost.

¶ The Gospell.

VErily, verily I say vnto you, he that entreth not in by the dooze into the sheepe folde, but clymeth vp some other way, the same is a thiefe and a murtherer. But he that entreth in by the dooze, is the shepheard of the sheepe. To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folowe hym, for they knowe his voyce. A straunger will they not folowe, but will flee from him, for they knowe not the voyce

straungers. This Prouerbe spake Jesus vnto them, but they vnderstode not what thynges they were whiche he spake vnto them. Then sayde Jesus vnto them agayne: verely, verely, I say vnto you, I am the dooze of the sheepe. All (euen as many as came before me) are theeues and murtherers, but the sheepe dyd not heare them. I am the dooze, by me yf any enter in, he shalbe safe, and shal go in and out, and synde pasture. A theefe commeth not but for to steale, kyll, and destroy. I am come that they myght haue lyfe, & that they myght haue it more aboundauntly.

Trinitie Sunday.

The Collect.

Almightie and euerlastyng God, whiche hast geuen vnto vs thy seruauntes grace, by the confession of a true fayth, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie to worship the vnitie: we beseech thee, that through the stedfastnes of this faith, we may euermore be defended from all aduersitie, whiche liuest and raignest one God, worlde without ende. Amen.

The Epistle.

After this I looked, and beholde a dooze was open in heauen, and the first voyce whiche I harde, was as it were of a trumpet talkyng with me, whiche saide: come vp hyther, and I wyll shewe thee thynges which must be fulfylled hereafter. And immediatlye I was in the spirite. And beholde, a seate was set in

heauen, and one sat on the seate. And he that sat was to loone vppon lyke vnto a Jasper stone, and a Sardine stone. And there was a raynebowe about the seate, in syght lyke vnto an Emerauld. And about the seate were .xxiiii. seates, and vppon the seates .xxiiii. Elders sitting, clothed in white rayment, and haddo on theyr heades crownes of golde. And out of the seate proceeded lightninges and thunderynges, and voyces. And there were seuen lampes of fyre burnyng before the seate, whiche are the seuen spirites of God. And before the seate there was a sea of glasse, lyke vnto Christall: and in the myddes of the seate, and rounde about the seate, were foure beastes, full of eyes before and behynde. And the fyrst beast was lyke a Lyon, and the seconde beast lyke a Calfe, and the thyrde beast had a face as a man, and the fourth beast was lyke a flieyng Egle. And the foure beastes had eche of them sixe wynges about hym, and they were full of eyes within. And they dyd not rest day neyther nyght, saying: Holy, holy, holy, Lorde God almightie, whiche was, and is, and is to come. And when those beastes gaue glorye and honour, and thankes, to hym that sat on the seate (whiche lyueth for euer and euer) the .xxiiii. elders fell downe before hym that sat on the throne, and worshipped hym that lyueth for euer, and caste theyr crownes before the throne, saying: thou art worthy, O Lorde (our God) to receyue glory and honour, and power, for thou hast created all thynges, and for thy wylles sake they are, and were created.

¶ The Gospell.

THere was a man of the Pharyses John. 3.
named Nichodemus, a ruler of the
Jewes. The same came to Jesus
by nyght, and said vnto him: Rab-
bi, we knowe that thou art a tea-
cher come from God, for no man
coulde do suche miracles as thou doest, except God
were with him. Jesus answered and sayde vnto
him: verily, verily, I say vnto thee, except a man
be borne from aboue, he can not see the kyngdome
of God. Nichodemus sayd vnto him: How can a
man be borne when he is olde? Can he enter into
his mothers wombe, and be borne agayne? Jesus
answered: verily verily I say vnto thee, except
a man be borne of water, and of the spirite, he can
not enter into the kyngdome of God. That which
is borne of the flesche is flesche, and that whiche is
borne of the spirite, is spirite. Marueyle not thou
that I sayde to thee, ye must be borne from aboue.
The winde bloweth where it listeth, and thou hea-
rest the sounde thereof, but thou canst not tell
whence it commeth, nor whyther he goeth: So is
every one that is borne of the spirite. Nichode-
mus answered and sayde vnto him: How can
these thynges be? Jesus answered and sayd vn-
to him: Arte thou a maister in Israell and knowest
not these thynges? verily verily I say vnto thee,
we speake that we knowe, and testifie that we haue
seene, and ye receyue not our witnesse. If I haue
told you earthly thynges and ye beleue not: howe
shall ye beleue yf I tell you of heauenly thynges?
And no man ascendeth vp to heauen, but he that

came downe from heauen, euen the sonne of man which is in heauen. And as Moyses lift vp the serpent in the wyldernes, euen so must the sonne of man be lift vp, that whosoeuer beleueth in him perish not, but haue euerlasting life.

¶ The fift Sunday after Trinitie.

¶ The Collect.

GOd the strength of all them that trust in thee, mercyfully accept our prayers: And because the weakenesse of our mortall nature can do no good thinges without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundementes, we may please thee both in will and deede, through Iesus Christ our Lorde.

¶ The Epistle.

[illegible] Derely beloued, let vs loue one another: for loue cometh of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God toward vs, because that God sent his only begotten sonne into the worlde, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also to loue one another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, because he hath geuen vs of his spirite. And we haue seene, and do testifie that the father sent the sonne to be the sauiour of the worlde. Whosoeuer

confesseth that Jesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we shoulde trust in the day of iudgement, for as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paynefulnes. He that feareth, is not perfect in loue. We loue hym, for he loued vs first. If a man saye, I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? And this commaundement haue we of hym, that he whiche loueth God, shulde loue his brother also.

¶ The Gospell.

THere was a certayne ryche man, Luke. 16.
whiche was clothed in purple and fine whyte, and fared deliciously euery day. And there was a certayne begger named Lazarus, whiche lay at his gate full of sores, desyryng to be refreshed with the crumbes whiche fell from the ryche mans boorde, and no man gaue vnto hym. The dogges came also and lyched his sores. And it fortuned that the begger dyed, and was caryed by the Angelles into Abrahams bosome. The ryche man also dyed, and was buryed: And beyng in hell in tormentes, he lyfte vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed and sayde: Father Abraham haue mercy on me, and sende Lazarus,

that he may dippe the tippe of his finger in water and cole my tongue, for I am tormented in this flame. But Abraham sayde: Sonne, remember that thou in thy lyfe tyme receyuedst thy pleasure and contrary wyse, Lazarus receyued payne: Wherfore he is comforted, and thou art punished. Besyde all this, betweene us and you there is a great space set, so that they which would go from hence to you can not, neyther may come from thence to us. Then he sayde: I pray thee therefore father, sende him to my fathers house, for I haue fiue brethren, for to warne them, lest they come also into this place of torment. Abraham sayde vnto him: They haue Moyses and the Prophetes, let them heare them. And he sayde: Nay father Abraham, but yf one come vnto them from the dead, they will repent. He sayd vnto him: If they heare not Moyses and the Prophetes, neyther will they beleue though one arose from death agayne.

The Seconde Sunday after Trinitie.

The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe & gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this. &c.

The Epistle.

BRethren, marueyle not my brethren, though the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death.

knowe that no manslear hath eternall lyfe abyd-
ynge in hym. Hereby perceyue we loue, because
he gaue his lyfe for vs, and we ought to geue our
lyues for the brethren. But who so hath this worl-
des good, and seeth his brother haue neede, and
shutteth vp his compassion from hym, howe dwel-
leth the loue of God in hym? My babes, let vs
not loue in worde neyther in tongue: but in deede
and in verite. Hereby we knowe that we are of the
verite, and can quiete our hartes before hym. For
if our hart condemne vs, God is greater then our
hart, and knoweth all thinges. Dearely beloued,
if our hart condemne vs not, then haue we truste
to Godwarde, and whatsoeuer we aske, we receiue
of hym, because we kepe his commaundementes,
and do those thinges whiche are pleasaunt in his
sight. And this is his commaundement, that we
beleue on the name of his sonne Iesus Christ, and
loue one another, as he gaue commaundement.
And he that kepeth his commaundementes, dwel-
leth in hym, and he in hym. And hereby we knowe
that he abydeth in vs, euen by the spirite whiche
he hath geuen vs.

✠ The Gospell.

A Certayne man ordeyned a great
Supper, and bad many, and sent
his seruaunt at supper tyme to say
to them that were bydden, come,
for all thynges are nowe redy. And
they all at once began to make ex-
cuse. The first sayde vnto hym: I haue bought a
farme, and I must nedes go and see it, I pray thee
haue

haue me excused. And another sayde: I haue bought fiue yoke of Oxen, and I go to proue them. I pray thee haue me excused. And another sayd, I haue maryed a wyfe, and therfore I can not come. And the seruaunt returned, & brought his master worde agayne therof. Then was the good man of the house displeased, and sayde vnto his seruaunt: Go out quickly into the stretes and quarters of the Citie, and bring in hyther the poore and feeble, and the halt and blynde. And the seruaunt sayde: Lorde it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayde vnto the seruaunt: Go out into the hye wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of those men which were bydden, shall taste of my supper.

¶ The thyrde Sunday after Trinitie.

* The Collect.

LOrde we beseche thee mercyfully to heare vs, and vnto whom thou hast geuen an hartie desire to pray, graunt that by thy mightie ayde we maye be defended, through Iesus Christ our Lorde.

¶ The Epistle.

SUbmit your selues euery man one to another. Knit your selues together in lowlynesse of mynde: For God resisteth the proude, & geueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that he may exalte you when the time is come. Cast all your care vpon hym, for he careth

you. Be sober and watche, for your aduersary the deuill, as a roaryng Lion walketh about, seeking whom he may deuour, whom resist stedfast in the fayth, knowyng that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, shal his owne selfe (after that ye haue suffered a lytle affliction) make you perfecte, settle, strength, and stablyshe you. To hym be glory and dominion for euer and euer. Amen.

℣ The Gospell.

THen resorted vnto him al the publicans & sinners, for to heare him. And the Pharisees and Scribes murmured saying: He receiueth sinners, & eateth with them. But he put forth this parable vnto them saying: What man among you hauing an C. sheepe (yf he lose one of them) doth not leaue nyntie and nyne in the wyldernesse, and goeth after that whiche is lost, vntyll he finde it? And when he hath founde it, he layeth it on his shoulders with ioy, and assone as he commeth home, he calleth together his louers & neyghboures, saying vnto them: Reioyce with me, for I haue founde my sheepe which was lost. I say vnto you, that lyke wyse ioy shalbe in heauen ouer one sinner that repenteth more then ouer ninetie and nine iuste persons whiche neede no repentaunce.

Luke. 15.

Either what woman hauyng tenne groates (yf she lose one) doth not lyght a candell, and sweepe the house, and seeke diligently tyll she fynde it? And when she hath founde it, she calleth her louers, and her neyghbours together, saying: Reioyce with me, for I haue founde my groate which I lost. Euen wyse I say vnto you, shall there be ioy in the presence of the Angelles of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

¶ The Collect.

GOD the protectour of all that trust in thee, without whom nothyng is strong, nothyng is holy: encrease and multiplie vpon vs thy mercy, that thou beyng our ruler & guide, we may so passe thrzough thyinges temporall, that we finally lose not the thinges eternall. Graunt this heauenly father, for Iesus Christes sake our Lord.

¶ The Epistle.

I Suppose that the afflictions of this lyfe, are not worthy of the glorye whiche shalbe shewed vpon vs. For the feruent desire of the creature abydeth, loobyng when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynst the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be delyuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto this

not only ye it, but ioy also whiche haue the
fruites of the spirite, mourne in our selues al-
and wayte for the adoption (of the chyldren of
euen the deliuerance of our bodyes.

¶ The Gospell.



Be ye mercyfull, as your father also is
mercifull. Iudge not, and ye shal not
be iudged. Condemne not, and ye
shall not be condemned. Forgeue, and
ye shalbe forgeuen. Geue, and it shal-
be geuen vnto you, good measure,
pressed downe, and shaken together, and run-
ning ouer, shall men geue into your bosoms. For
with the same measure that ye mete withall, shall
men mete to you agayne. And he put forth a
similitude vnto them. Can the blynde leade the
blynde? do they not both fall into the ditche? The
disciple is not aboue his master: Euery man shal
be perfect, euen as his master is. Why seest thou a
mote in thy brothers eye, but considrest not the
beame that is in thyne owne eye? Either how
canst thou say to thy brother: Brother, let me pull
out the mote that is in thyne eye, when thou seest
not the beame that is in thyne owne eye? Fyll
thou ypocrite, take out the beame out of thyne
owne eye, then shalt thou see perfectly to pull out
the mote that is in thy brothers eye.

Luke. 6 362

¶ The vi. Sunday after Trinitie.

¶ The Collect.

Maunt Lorde we beseche thee, that the course
of this worlde may be so peaceably ordred by
thy gouernaunce, that thy congregation may

ioyfully serue thee in all goodly quietnes: thro[ugh]
Iesus Christ our Lorde.

¶ The Epistle.

BE you all of one mynde, and of one hart
loue as brethren, be pitifull, be cur[te]
ous (meeke) not rendering euil for euil
or rebuke for rebuke: but contrary wise
blesse, knowyng that ye are thereunto
called, euen that ye shoulde be heyres of the blessyng. For he that doth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euyll, and his lippes that they speake no guile: let hym eschewe euyll and do good, let hym seeke peace and ensue it. For the eyes of the Lorde are ouer the ryghteous, and his eares are open vnto their prayers. Agayne, the face of the Lorde is ouer them that do euill. Moreouer who is he that will harme you, yf ye folowe that whiche is good? yea, happy are ye yf any trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther be ye troubled, but sanctifie the Lorde God in your hartes.

¶ The Gospell.

IT came to passe, that (when the people preassed vppon hym to heare the worde of God) he stode by the lake of Genesareth, and sawe two shippes stande by the lake syde, but the fishermen were gone out of them, and were washyng their nettes. And he entred into one of the shippes (whiche pertayned to Symon) and prayed hym that he would thrust

a lyttle from the lande. And he sat downe, and
taught the people out of the shyppe. when he had
left speakyng, he sayde vnto Symon: Launche out
into the deepe, and let slippe your nettes to make a
draught. And Symon answered, and sayde vnto
him: Master, we haue laboured all nyght, and
haue taken nothyng. Neuertheless, at thy com-
maundement I wyll loose forth the nette. And
when they had so done, they inclosed a great mul-
titude of fishes: But their nette brake. and they
beckened to their felowes which were in the other
shippe, that they should come and helpe them. And
they came and filled both shippes, that they sonke
almost. when Symon Peter sawe this, he fell
downe at Jesus knees, saying: Lorde go from me,
for I am a sinfull man. For he was astonyed, and
all that were with hym, at the draught of fishes
which they had taken, and so was also Iames and
Iohn the sonnes of Zebede, whiche were parte-
kers with Symon. And Jesus sayd vnto Symon:
Feare not, from henceforth thou shalt catche men.
And they brought the shippes to lande, and forsoke
all, and folowed hym.

¶ The.vi. Sunday after Trinitie.

¶ The Collect.

GOD, whiche hast prepared to them that loue
thee, such good thynges as passe all mans vn-
derstanding: Powre into our hartes such loue
towarde thee, that we louyng thee in all thynges,
may obtayne thy promises, whiche exceede all that
we can desyre: through Jesus Christ our Lorde.

KNowe ye not, that all we which are
baptised in Iesus Christ, are baptised in
die with him: we are buried then with
him by baptisme for to dye: that like
wise as Christ was rayled from death
by the glory of the father: euen so we also should
walke in a newe lyfe. For yf we be graft in death
like vnto him, euen so shall we be partakers of the
holy resurrection: knowyng this that our old
man is crucified with him also, that the body of
sinne myght vtterly be destroyed, that henceforth
we should not be seruauntes vnto sinne. For he
that is dead, is iustified from sinne. Wherefore if we
be dead with Christ, we beleue that we shall also
liue with christ knowyng that Christ beyng rayled
from death, dyeth no more. Death hath no more
power ouer him. For as touching that he dyed, he
dyed concerning sinne once. And as touchyng that
he liueth, he liueth vnto God. Lykewise consider ye
also, that ye are dead as touchyng sinne, but are
alyue vnto God: through Iesus Christ our Lorde.

* The Gospell.

IEsus sayde vnto his disciples, except your rygh-
teousnes exceede the rygh-
teousnes of the Scribes and
Pharisees, ye cannot enter into the
kingdome of heauen. Ye haue harde
that it was sayd vnto them of olde
time: Thou shalt not kyll, whosoeuer kylleth
shall be in daunger of iudgement. But I say vnto
you: that whosoeuer is angry with his brother
(vnaduisedly) shalbe in daunger of iudgement:

And whosoeuer say vnto his brother, Racha, shall be in daunger of a counsell. But whosoeuer sayeth thou foole, shalbe in daunger of hell fyre. Therfore yf thou offrest thy gyft at the aulter, and there remembrest that thy brother hath ought against thee, leaue there thyne offryng before the aulter, and go thy way fyrst and be reconciled to thy brother, and then come and offer thy gyft. Agree with thyne aduersary quickly, whyles thou art in the way with hym, lest at any tyme the aduersary deliuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou haue payde the vtmost farthyng.

¶ The.vii.Sunday after Trinitie.

¶ The Collect.

LOrde of all power and myght, whiche art the aucthour and geuer of all good thinges, graffe in our hartes the loue of thy name, increase in vs true religion, nourysshe vs with all goodnes, and of thy great mercy kepe vs in the same, through Iesus Christ our Lord.

¶ The Epistle.

I Speake grossely, because of the infirmitie of your flesshe. As ye haue geuen your members seruauntes to vnclennes, and to iniquitie (from one iniquitie to another) euen so now geue ouer your members seruauntes vnto rygtcousnes, that ye may be sanctified. For when ye were seruauntes of synne, ye were voyde of rygtcousnes. What fruite had you then in those thinges, wherof ye are now

ashamed: for the ende of those thynges are death. But nowe are ye delyuered from sinne, and made the seruauntes of God, and haue your fruite to be sanctified, and the ende euerlastyng lyfe. For the rewarde of sinne is death, but eternall lyfe is the gyfte of GOD, through Jesus Christ our Lorde.

¶ The Gospell.



N those dayes, when there was a very great company, and had nothyng to eate, Jesus called his disciples vnto him, and said vnto them: I haue compassion on the people, because they haue ben nowe with me three dayes, and haue nothyng to eate, and yf I sende them away fastyng to theyr owne houses, they shal faynt by the way. For diuers of them came from farre. And his disciples answered hym: where shoulde a man haue bread here in the wyldernes to satisfie these? And he asked them: How many loaues haue ye? They sayd, seuen. And he commaunded the people to sit downe on the grounde. And he toke the seuen loaues, and when he hadde geuen thankes, he brake, and gaue to his disciples to set before them. And they dyd set them before the people. And they hadde a fewe small fyshes. And when he hadde blessed, he commaunded them also to be set before them. And they dyd eate, and were fulfilled. And they toke vp of the broken meate that was left, seuen basketes full. And they that dyd eate, were about foure thousande. And he sent them away.

The Collect.

GOD whose prouidence is neuer deceiued, we humblye beseche thee that thou wylt put away from vs all hurtfull thynges, and geue those thynges which be profitable for vs, through Jesus Christ our Lorde.

¶ The Epistle.

BRethren, we are detters, not to the flesshe to lyue after the flesshe: For yf ye liue after the flesshe, ye shall dye. But yf ye through the spirite do mortifie the dedes of the body, ye shall lyue. For as many as are ledde by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more: but ye haue receyued the spirite of adoption, whereby ye crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres, the heyres I meane of God, and heyres annexed with Christe, if so be that we suffer with hym, that we may also be glorified together with hym.

* The Gospell.

BEware of false Prophetes, whiche come to you in sheepes clothyng, but inwardlye they are rauenyng Wolues. Ye shall knowe them by theyr fruites. Do men gather grapes of thornes, or fygges of thystles? Euen so euery good tree bringeth forth good fruites. But a corrupte tree bryngeth forth euyll fruites. A good tree can not bryng forth badde fruites, neyther can a badde tree bryng forth good fruites.

Every

Euery tree that bryngeth not forth good fruite, is hewen downe, and cast into the fyre. wherfore by theyr fruites ye shall know them. Not euery one that sayth vnto me, Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doth the will of my father which is in heauen, he shall enter into the kyngdome of heauen.

The.ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lorde we beseche thee, the spirite to thynke and do alwayes suche thynges as be ryghtfull, that we whiche can not be without thee, maye by thee be able to lyue accordyng to thy will, through Jesu Christ our Lorde.

The Epistle.

BRethren, I would not that ye should be ignorant, howe that our fathers were all vnder the cloude, and all passed through the sea, & were all baptised vnder Moyses in the cloude, and in the sea, and dyd all eate of one spirituall meate, and dyd all drynke of one spirituall drynke. And they dranke of the spirituall roche that folowed them, whiche roche was Christ. But in many of them had God no delyte: For they were ouerthrowen in the wyldernes. These are ensamples to vs, that we should not lust after euyll thynges as they lusted. And that ye should be not be worshyppers of Images, as were some of them, accordyng as it is wrytten: The people sat downe to eate and drynke, and rose vp to playe. Neyther let vs be defyled with fornication, as some of them were defyled with fornication

and fell in one daye three and twentie thousande. Neyther let vs tempte Christe, as some of them tempted, and were destroyed of serpentes. Neyther murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for examples: But are written to put vs in remembraunce, whom the endes of the worlde are come vpon. wherefore, let hym that thynketh he standeth, take heede lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strength: But shall in the myddes of temptation, make away that ye may be hable to beare it.

¶ The Gospell.

IEsus sayde to his Disciples: There was a certayne ryche man, whiche had a Stewarde, and the same was accused vnto hym, that he had wasted his goodes. And he called him, and saide vnto him: How is it that I heare this of thee? Geue accomptes of thy stewardshyp, for thou mayst be no longer Stewarde. The Stewarde sayde within hym selfe: what shal I do? For my maister taketh awaye from me the Stewardshyp. I can not dygge, and to begge I am ashamed. I wote what to do, that when I am put out of the Stewardshyp, they may receyue me into theyr houses. So when he had called all his maisters detters together, he sayde vnto the first: How muche owest thou vnto my maister? And he sayde, An hundred tonnes of oyle. And he sayde vnto him,

take thy byll, and sitte downe quickely, and write fiftie. Then saide he to another: How much owest thou? And he said, an hundreth quarters of wheat. He sayde vnto hym, take thy byll, and wryte fourescore. And the Lorde commended the vniust Stewarde, because he had done wysely. For the chyldren of this worlde are in theyr nation wyser then the chyldren of lyght. And I say vnto you: Make you friendes of the vnryghteous mammon, that when ye shall haue nede, they may receyue you into euerlastyng habitations.

The.x.Sunday after Trinitie.

¶ The Collect.

LEt thy mercyfull eares, O Lorde, be open to the prayers of thy humble seruauntes, and that they maye obteyne theyr petitions, make them to aske such thynges as shall please thee, thorowe Iesus Christ our Lorde.

¶ The Epistle.



Concernyng spirituall thinges (brethren) I woulde not haue you ignorannt. Ye know that ye were Gentyles, and went your wayes vnto dumbe Images, euen as ye were ledde. Wherefore I declare vnto you, that no man speakyng by the spirite of God, defyeth Iesus. Also no man can say that Iesus is the Lorde, but by the holye Ghost. There are diuersities of gyftes, yet but one spirite. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, whiche worketh

all in all. The gyfte of the spirite is geuen to euery man, to edifie withall. For to one is geuen through the spirite, the vtteraunce of wisdome. To another is geuen the vtteraunce of knowledge, by the same spirite. To another is geuen fayth, by the same spirite. To another the gift of healyng, by the same spirite. To another power to do miracles. To another to prophesie. To another iudgement to discerne spirites. To another diuers tongues. To another the interpretation of tongues. And these all worketh the selfe same spirite, deuidyng to euery man a seuerall gyft, euen as he wyll.

¶ The Gospell.

Luke 19

AND when he was come nere to Ierusalem, he beheelde the Cittie, and wept on it, saying: If thou haddest knowen those thynges whiche belong vnto thy peace, euen in this thy day, thou wouldest take heede: But nowe are they hyd from thyne eyes. For the dayes shall come vnto thee, that thy enemies shall caste a banke about thee, and compasse thee rounde, and kepe thee in on euery syde, and make thee euen with the grounde, and thy children which are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them: It is written, my house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple.

¶ The

¶ The Collect.

GOd which declarest thy almightie power most chiefly in shewing mercy and pitie, geue vnto vs aboundauntly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lorde.

¶ The Epistle.

BRethren, as parteynyng to the Gospell whiche I preached vnto you, which ye haue also accepted, and in the which ye continue, by the whiche ye are also saued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrst of all I delyuered vnto you that which I receyued, howe that Christ dyed for our sinnes, agreeyng to the Scriptures, and that he was buryed, and that he arose agayne the thyrde day accordyng to the Scriptures, and that he was sene of Cephas, then of the twelue. After that, he was sene of mo then fyue hundreth brethren at once, of whiche, many remayne vnto this daye, and many are fallen a sleepe. After that appeared he to Iames, then to all the Apostles. And last of all he was sene of me, as of one that was borne out of due tyme. For I am the leaste of the Apostles, whiche am not worthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am: And his grace whiche is in me, was not in vayne. But I laboured more aboundantlye then they all, yet not I, but the grace of God whiche is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued.

¶ The Gospell.

Lu. 18

CHriſte tolde this Parable vnto certayne which truſted in them ſelues that they were perfect, and deſpiſed other. Two men went vp into the Temple to pray, the one a Phariſey, and the other a Publican. The Phariſey ſtode and prayed thus with hym ſelfe: God I thanke thee, that I am not as other men are, extorcioners, vniuſt, adulterers, or as this Publican. I faſt twiſe in the weke, I geue tithe of all that I poſſeſſe. And the Publican ſtandyng a farre of, wouldo not lyfte vp his eyes to heauen, but ſmote his breſt, ſaying: God be mercyfull to me a ſinner. I tell you, this man departed home to his houſe, iuſtified more then the other. For euery man that exalteth hym ſelfe, ſhalbe brought lowe. And he that humbleth hym ſelfe, ſhalbe exalted.

The.xii. Sunday after Trinitie.

¶ The Collect.

ALmightie and euerlaſtyng God, which art alwayes more redy to heare then we to pray, and art wont to geue more then either we deſire or deſerue: Powre downe vpon vs the aboundaunce of thy mercy, forgeuyng vs thoſe thynges wherof our conſcience is afrayde, and geuyng vnto vs that that our prayer dare not preſume to aſke, through Ieſus Chriſt our Lorde.

¶ The Epiſtle.

2. Cor. 3

SVche truſt haue we through Chriſte to Godwarde, not that we are ſufficient of our ſelues, to thinke any thing as of our ſelues, but yf we be able vnto any thyng.

thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth life. If the ministration of death through the letters figured in stones, was glorious, so that the children of Israell coulde not beholde the face of Moises, for the glory of his countenaunce (whiche glory is done awaye) why shall not the ministration of the spirite be muche more glorious? For if the ministration of condempnation be glorious, much more doth the ministration of ryghteousnes exceade in glory.

℣ The Gospell.



Ieus departed from the coastes of Tyre and Sydon, and came vnto the sea of Galile, through the myddes of the coastes of the tenne Cities. And they brought vnto hym one that was deafe, and hadde an impediment in his speach, and they prayed him to put his hande vppon hym. And when he hadde taken him aside from the people, he put his fingers into his eares, and dyd spitte, and touched his tongue, and loked vp to heauen, and syghed, and sayde vnto hym Ephata, that is to saye, be opened. And strayght waye his eares were opened, and the stryng of his tongue was loused, and he spake plaine. And he commaunded them that they should tell no man. But the more he forbadde them, so muche the more a great deale they publyshed, saying: He hath done all thynges well, he hath made both the deafe to heare, and the dumbe to speake.

¶ The Collect.

ALmyghtie and merciefull God, of whose only gyft it commeth, that thy faythfull people do vnto thee true and laudable seruice: Graunt we beseeche thee, that we may so runne to thy heauenlye promises, that we fayle not finally to attayne the same, through Jesus Christ our Lorde.

¶ The Epistle.



O Abraham and his seede were the promyses made. He sayth not in his seedes, as many, but in thy seede, as of one, whiche is Christe. This I saye, that the lawe whiche began afterwarde beyonde. iiii. C. and. xxx. yeres, doth not disanull the Testament that was confirmed afore of God vnto Christwarde, to make the promyse of none effecte. For yf the inheritaunce come of the lawe, it commeth not nowe of promyse. But God gaue it to Abraham by promyse. Wherefore then serueth the lawe? The lawe was added because of transgression (tyll the seede came, to whom the promyse was made) and it was ordeyned by Angels in the hande of a mediatour. A mediatour, is not a mediatour of one: But God is one. Is the lawe then agaynst the promyse of God? God forbyd. For yf there hadde ben a lawe geuen which coulde haue geuen life, then no doubt rightiousnes should haue come by the lawe. But the Scripture concludeth all thynges vnder sinne, that the promyse by the fayth of Jesus Christ, shoulde be geuen to them that beleue.

Gal. 16.

* The Gospell.

HAppy are the eyes which see the thinges that ye see. For I tel you that many prophetes and kynges haue desyred to see those thinges which ye see, and haue not seene them, and to heare those thynges whiche ye heare, and haue not hard them. And behold, a certaine lawyer stode vp, and tempted hym, saying: Maister, what shal I do to inherite eternal lyfe? He sayde vnto hym, what is wrytten in the law? how readest thou? And he aunswered, & sayd: Loue the Lord thy God with all thy hart, and with all thy soule, and with al thy strength, and with all thy mynde, and thy neyghbour as thy selfe. And he sayde vnto him: Thou hast aunswered right. This do, and thou shalt lyue. But he wyllyng to iustifie him selfe, sayde vnto Iesus: And who is my neyghbour? Iesus aunswered and sayde: A certaine man descended from Ierusalem to Hierico, and fell among thieues, which robbed hym of his rayment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine Priest that same way, and when he sawe him, he passed by. And likewise a Leuite, when he went nye to the place, came and loked on him, and passed by. But a certayne Samaritane, as he iourneyed, came vnto hym, and when he sawe hym, he had compassion on him, and went to, and bounde vp his woundes, and powred in ople and wyne, and set hym on his owne beast, and brought hym to a common Inne, and made prouision for him. And on the morowe when he departed, he take out two pence, and gaue them to the host, and sayde vnto hym:

more, when I come againe, I wil recompence thee. Which now of these three thinkest thou was neighbour vnto him that fell among the theues? And he sayde vnto him: He that shewed mercy on him. Then sayd Iesus to him: Go and do thou lyke wyse.

* The. xiiii. Sunday after Trinitie.

* The Collect.

ALmyghtie and euerlastyng God, geue vnto vs the increase of fayth, hope, and charitie, and that we may obtayne that whiche thou doest promise, make vs to loue that whiche thou doest commaunde, through Iesus Christ our Lorde.

* The Epistle.

Gal. 16.

I Saye, walke in the spirite, and fulfyll not the lust of the flesshe. For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesshe. These are contrary one to the other, so that ye can not do whatsoeuer ye would. But and yf ye be ledde of the spirite, then are ye not vnder the lawe. The deedes of the flesshe are manyfest, whiche are these: aoultrye, fornication, vncleannesse, wantonnesse, worshyppyng of Images, witchcrafte, hatred, variaunce, zele, wrath, stryfe, seditions, sectes, enuying, murther, dronkennesse, gluttony, and such lyke. Of the whiche I tell you before, as I haue tolde you in tymes paste, that they whiche commit such thynges, shall not be inheritours of the kyngdome of GOD. Contrarylye, the fruite of the spirite is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faythfulnesse, meknesse, temperaunce:

Agaynst suche there is no lawe. They truely that are Christes, haue crucified the flesshe, with the affections and lustes.

¶ The Gospell.



And it chaunced as Jesus went to Jerusalem that he passed through Samaria and Galile. And as he entred into a certayne towne, there met hym ten men that were Lepers, which stode a farre of, and put forth theyr voyces, and sayde: Jesus maister haue mercy on vs. When he sawe them, he sayde vnto them: Go shewe your selues vnto the Priestes. And it came to passe, that as they went they were clensed. And one of them when he sawe that he was clensed, turned backe agayne, and with a loude voyce, praysed God, and fel downe on his face at his feete, and gaue him thankes: And the same was a Samaritane. And Jesus answered and sayd: Are there not ten clensed? but where are those nine? There are not founde that returned agayne to geue God prayse, saue only this straunger. And he sayde vnto hym: Aryse, go thy waye, thy fayth hath made thee whole.

The xv. Sunday after Trinitie.

¶ The Collect.

Kepe we beseche thee, O Lorde, thy Churche with thy perpetuall mercy: And because the frailtie of man without thee cannot but fall, kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluation, through Jesus Christ our Lorde. Amen.

¶ The Epistle.



SEe how we large a letter I haue written to you with myne owne hande. As many as desire with outwarde appearaunce to please carnally, the same constrayne you to be circumcised only least they shoulde suffer persecution for the crosse of Christ. For they them selues whiche are circumcised, kepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in your flesshe. God forbyd that I shoulde reioyce, but in the crosse of our Lorde Iesu Christe, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christe Iesu, neyther circumcision auayleth any thyng at all, nor vncircumcision, but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, and mercy, and vpon Israel that pertayneth to God. From henceforth, let no man put me to busynes: For I beare in my bodye the markes of the Lorde Iesu. Brethren, the grace of our Lorde Iesu Christe be with your spirite. Amen.

Gal. vi.

¶ The Gospell.

NO man can serue two masters: for eyther he shall hate the one, and loue the other, or els leane to the one, and despise the other. Ye can not serue GOD and Mammon. Therefore I say vnto you, be not carefull for your lyfe, what ye shall eate or drynke, nor yet for your body what rayment you shall put on. Is not the lyfe more worth then meate? and the body more of value then rayment?

Mat. vi.

Behold

Beholde the foules of the ayre, for they sowe not, neyther do they reape, nor carry into the barnes, and your heauenly father feedeth them. Are ye not muche better then they? whiche of you (by takyng carefull thought) can adde one cubite vnto his stature? And whye care ye for rayment? Consider the Lillies of the fielde, how they growe: they labour not, neyther do they spinne, and yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. Wherfore yf God so clothe the grasse of the fielde (which though it standе to day, is to morowe cast into the fornace) shall he not muche more do the same for you, O ye of litle fayth? Therfore take no thought saying what shall we eate, or what shal we drinke, or wherewith shall we be clothed? After all these thynges do the Gentiles seeke. For your heauenly father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrst the kyngdome of God, and the ryghteousnes thereof, and all these thynges shalbe ministred vnto you. Care not then for the morowe, for to morowe daye shall care for it selfe, sufficient vnto the daye, is the trauayle thereof.

¶ The.xvi. Sunday after Trinitie.

¶ The Collect.

LOrde we beseche thee, let thy continuall pitie cleanse and defende thy congregation. And because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnes, through Iesus Christ our Lorde.

¶ The Epistle.

I Desire that you faynte not because of my tribulations that I suffer for your sakes, whiche is your prayse. For this cause I bowe my knees vnto the father of our Lorde Jesus Christ, whiche is father of all that is called father in heauen and in earth, that he woulde graunt you, accordyng to the ryches of his glory, that ye may be strengthed with might by his spirite, in the inner man, that Christ may dwell in your hartes by fayth, that ye beyng rooted and grounded in loue, myght be hable to comprehend with all Saintes, what is the bredth, length, depth, & heigth, and to knowe the excellent loue of the knowledge of Christ, that ye myght be fulfilled with all fulnes, whiche commeth of God, vnto hym that is hable to do exceedyng aboundauntly aboue al that we aske or thinke, according to the power that worketh in vs, be prayse in the congregation of Christ Jesus, throughout all generations from tyme to tyme. Amen.

Ephe. iii.

¶ The Gospell.

AND it fortuned that Jesus went into a Citie called Naim, and many of his Disciples went with hym, and muche people. When he came nye to the gate of the Citie, beholde there was a dead man caryed out, whiche was the onlye sonne of his mother, and she was a wydowe, and muche people of the citie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her, weepe not. And he came nye and touched the coffen, and they

Luke vii.

that bare hym stode styll. And he saide, yong man I say vnto thee, arise. And he that was dead sat vp, and began to speake. And he deliuered hym to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophete is ryssen vp among vs, and God hath visited his people. And this rumour of hym went forth throughout all Iewry, and throughout al the regions whiche lye rounde about.

The xvii. Sunday after Trinitie.

The Collect.

LOrde, we pray thee that thy grace may alway preuent and folowe vs, and make vs continually to be geuen to all good workes: through Iesus Christ our Lorde.

The Epistle.

I (whiche am a prisoner of the Lordes) exhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlynes and meekenes, with humblenes of mynde, forbearyng one another through loue, and be diligent to kepe the vnitie of the spirit, through the bonde of peace. Beyng one body and one spirit, euen as ye are called in one hope of your callyng. Let there be but one Lord, one fayth, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

¶ The Gospell.

IT chaunced that Iesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him. And behold, there was

certayne man before hym whiche had the dropſie. And Jeſus aunſwered, and ſpake vnto the lawyers and Pharyſies, ſaying: Is it lawfull to heale on the Sabboth day? And they helde their peace. And he toke hym and healed hym, and let hym go, and aunſwered them, ſaying: Which of you ſhall haue an Aſſe or an Oxe fallen into a pitte, and wyll not straight way pull hym out on the Sabboth day? And they coulde not aunſwere hym agayne to theſe thynges. He put forth alſo a ſimilitude to the geaſtes, when he marked howe they preaced to be in the hygheſt rowmes, and ſayde vnto them: When thou art bydden to a weddyng of any man, ſit not downe in the hygheſt rowme, leſt a more honorable man then thou be bydden of hym, and he (that bad hym and thee) come and ſaye to thee, geue this man rowme, and thou begyn with ſhame to take the loweſt rowme. But rather when thou art bydden, go and ſit in the loweſt rowme, that when he that bad thee commeth, he may ſay vnto thee, frende, ſit vp hyer: Then ſhalt thou haue worſhip in the preſence of them that ſit at meate with thee: For whoſoeuer exalteth hym ſelfe, ſhalbe brought lowe, and he that humbleth hym ſelfe, ſhalbe exalted.

¶ The. xviii. Sunday after Trinitie.

The Collect.

GRaunt we beſeche thee graunt thy people grace to auoyde the infections of the Deuyll, & with pure hart and mynde to folowe thee, the onlye God, through Jeſus Chriſt our Lorde.

¶ The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God whiche is geuen you by Iesus Christe, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knowledge, by the whiche thinges the testimonie of Iesus Christ was confirmed in you, so that ye are behynde in no gyft, wayting for the appearyng of our Lorde Iesus Christ, whiche shall also strengthen you, to the ende that you may be blamelesse in the day of the comming of our Lorde Iesus Christ.

* The Gospell.

When the Pharisees had harde that Iesus dyd put the Saducris to silence, they came together, and one of them (whiche was a Doctour of lawe) asked hym a question, temptyng hym and sayng: Master, whiche is the greatest commaundement in the lawe? Iesus sayde vnto hym: Thou shalt loue the Lorde thy GOD with all thy hart, and with all thy soule, and with all thy mynde. This is the fyrst and greatest commaundement. And the seconde is lyke vnto it: Thou shalt loue thy neyghboure as thy selfe. In these two commaundementes hang all the lawe and the Prophetes. Whyle the Pharisees were gathered together, Iesus asked them, sayng: what thynke ye of Christe? whose sonne is he? They sayde vnto hym, the sonne of Dauid. He sayde vnto them: Howe then doth Dauid in spirite call hym Lorde,

saying: The Lorde sayd vnto my Lorde, sit thou on my right hand, till I make thine enemies thy foote-stoole. If Dauid then call hym Lorde, howe is he then his sonne? And no man was able to answere him any thing, neyther durst any man (from that day forth) aske him any mo questions.

Samoth. my. Samoth. di.

¶ The.xix. Sunday after Trinitie. Comon

Comon ¶ The Collect.

GOd, forasmuche as without thee we are not able to please thee: Graunt that the worke-ing of thy mercy, may in all thynges direct and rule our hartes, through Iesus Christ our Lord.

¶ The Epistle.

THis I say and testifie through the lord, that ye henceforth walke not as other Gentyles walke, in vanitie of theyr minde, whyle they are blynded in their vnderstanding, being farre from a godlye life, by the meanes of the ignorannce that is in them, and because of the blyndnes of theyr hartes, whiche beyng past repentaunce, haue geuen themselues ouer vnto wantonnesse, to worke all maner of vnclennesse, euen with greedynes. But ye haue not so learned Christ. If so be that ye haue harde of hym, and haue ben taught in him, as the trueth is in Iesu (as concernyng the conuersation in tymes past) to lay from you the olde man, whiche is corrupt, accordyng to the deceyuable lustes, to be renued also in the spirite of your mynde, and to put on that newe man whiche after God is shapen in ryghteousnes and true holynes. Wherfore put away lying, and speake euery man trueth vn-

Epist. 17. Ro.

to his neyghbour, forasmuche as we are membres one of another. Be angry and sinne not. Let not the Sunne go downe vppon your wrath, neyther geue place to the dachbyter. Let hym that stole, stele no more: but let hym rather labour with his handes the thyng whiche is good, that he may geue vnto him that needeth. Let no fylthy communication proceede out of your mouth, but that whiche is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaryng, and cursed spealyng, be put away from you, with all maliciousnes. Be ye curteous one to another, merryfull, forgeuyng one another, euen as God for Christes sake hath forgeuen you.

* The Gospell.

IEsus entred into a ship, and passed ouer, and came into his owne citie. And beholde, they brought to hym a man sicke of the paulsey, lying in a bedde. And when Jesus sawe the fayth of them, he sayde to the sicke of the paulsey: Sonne, be of good cheare, thy sinnes be forgeuen thee. And beholde, certayne of the Scribes sayde within themselues, this man blasphemeth. And when Jesus sawe theyr thoughtes, he sayde: Wherefore thynke ye euyll in your hartes? whether is it easier to say, thy sinnes be forgeuen thee? or to saye, aryse and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth. Then

sayeth he to the sicke of the pauisey: Aryse, take vp thy bedde, and go vnto thyne house. And he arose and departed to his house. But the people that saw it, marueyled, and glorified God, whiche hath geuen such power vnto men.

¶ The.xx. Sunday after Trinitie. Domon

Domon ✻ The Collect.

ALmightie and mercyfull God, of thy bountifull goodnes kepe vs from all thynges that may hurt vs, that we beyng redy both in body and soule, may with free hartes accomplishe those thynges that thou wouldest haue done, thorowe Iesus Christ our Lorde.

¶ The Epistle.

BE heede therfore, howe ye walke circumspectly, not as vnwyse, but as wise men, redeemyng the tyme, because the dayes are euyll. wherefore be ye not vnwyse, but vnderstande what the wyll of the Lorde is, & be not dronken with wyne, wherin is excesse. But be filled with the spirite, speaking vnto your selues in Psalmes and Hymnes, and spirituall songes, syngyng and makyng melody to the Lorde in your hartes, geuing thankes alwayes for all thynges vnto God the father, in the name of our Lorde Iesus Christ, submitting your selues one to another in the feare of God.

✻ The Gospell.

IEsus sayde to his Disciples: The kyngdome of heauen is lyke vnto a man that was a kyng, which made a mariage for his sonne, and sent forth his seruauntes to call ye that

were bydden to the weddyng, and they wouldē not come. Agayne, he sent forth other seruauntes, saying: Tell them whiche are bydden, beholde I haue prepared my dinner, myne Oxen and my fatlinges are kylled, and all thynges are redy, come vnto the mariage. But they made light of it, and went their wayes, one to his farme place, another to his marchaundise, and the remnaunt toke his seruauntes and intreated them shamefully, and slewe them. But when the kyng harde thereof, he was wroth, and sent forth his men of warre, & destroyed those murtherers, and brent vp theyr Citie. Then sayd he to his seruauntes: The maryage in deede is prepared, but they which were bydden, were not worthy. Go ye therfore out into the hye wayes, and as many as ye fynde, byd them to the maryage. And the seruauntes went forth into the hye wayes, and gathered together all as many as they could finde, both good and bad, and the weddyng was furnyshed with geastes. Then the kyng came in, to see the geastes, and when he spied there a man whiche had not on a weddyng garment, he sayd vnto hym: Frende, howe camest thou in hyther, not hauyng a wedding garment? And he was euen speacheles. Then sayde the kyng to the ministers: Take and bynde hym hande and foote, and caste hym into vtter darknesse, there shalbe wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

¶ The. xxi. Sunday after Trinitie.

The Collect.

GRaunt, we beseeche thee mercifull Lord, to thy faythfull people, pardon and peace, that they

maye be clenſed from all theyr ſinnes, and ſerue thee with a quiet mynde, thrꝛough Ieſus Chriſte our Lorde.

¶ The Epiſtle.

MY brethren, be ſtrong thrꝛough the Lorde, and thrꝛough the power of his myght. Put on all the armour of god, that ye may ſtande agaynſt all the aſſaultes of the deuyl. For we wreſtle not agaynſt bloud and fleſhe, but agaynſt rule, agaynſt power, agaynſt worldly rulers, euen gouernours of the darkeneſſe of this worlde, agaynſt ſpirituall craftineſſe in heauenly thynges. Wherefore take vnto you the whole armour of God, that ye may be able to reſiſt in the euyll day, and ſtand perfect in all thinges. Stande therefore and your loynes gyrde with the trueth, hauing on the breſte plate of righteouſnes, and hauyng ſhoes on your feete, that ye may be prepared for the Goſpell of peace. Aboue al, take to you the ſhielde of fayth, wherewith ye may quench all the fiery dartes of the wycked, and take the helmet of ſaluation, and the ſworde of the ſpirite, which is the word of God. And pray alwayes with all maner of prayer and ſupplication in the ſpirite, and watche therevnto with all inſtaunce and ſupplication, for all Saintes, and for me, that vtterance may be geuen vnto me, that I may open my mouth freely, to vtter the ſecretes of the Goſpell (whereof I am a meſſenger in bondes) that therin I may ſpeake freely, as I ought to ſpeake.

Eph. 6.

* The Gospell.

THere was a certayne ruler, whose sonne was sicke at Capernaum. Assoone as the same harde that Iesus was come out of Iurye into Galile, he went vnto hym, and besought hym that he woulde come downe & heale his sonne, for he was euē at poynt of death. Then sayde Iesus vnto hym: Except ye see signes and wonders, ye will not beleue. The ruler sayd vnto him: Sir, come downe or euer that my sonne dye. Iesus saieth vnto him: Go thy way, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto hym, and he went his way: And as he was going downe, the seruauntes met him, & tolde hym, saying thy sonne lyueth. Then enquired he of them the houre when he began to amende? And they sayde vnto hym: yesterday at the seuenth houre the feuer left hym. So the father knewe that it was the same houre in the whiche Iesus sayde vnto hym, thy sonne lyueth: and he beleued and all his householde. This is agayne the seconde miracle that Iesus did, when he was come out of Iewry into Galile.

¶ The xxii. Sunday after Trinitie.

* The Collect.

LOrde we beseche thee to kepe thy householde the Churche in continuall godlynesse, that through thy protection, it may be free from all aduersities, and deuoutly geuen to serue thee

in good worꝛkes, to the glorꝛy of thy name, thꝛough Jesus Chꝛist our Lorꝛde.

¶ The Epistle.



Thanke my GOD with all remembꝛaunce of you alwayes in all my prꝛayers forꝛ you, and prꝛay with gladnesse, because ye are come into the felowshyp of the Gospell, from the fiꝛst day vntill now: And am surely certified of this, that he whiche hath begon a good worꝛke in you, shal perfourme it vntyl the day of Jesus Chꝛist, as it becommeth me, that I shoulde so iudge of you all, because I haue you in my hart, forꝛasmuche as ye are all companions of grace with me, euen in my bondes, and in the defending and establyshyng of the Gospell. Forꝛ God is my recorꝛde howe greatly I long after you all, from the very hart roote in Jesus Chꝛist. And this I prꝛay, that your loue may encrease yet moꝛe and moꝛe in knowledge and in all vnderstandyng, that ye may accept the thinges that are most excellent, that ye may be pure, and suche as offende no man, vntyll the day of Chꝛist, beyng filled with the fruite of righteousnes, whiche commeth by Jesus Chꝛist, vnto the glorꝛy and prꝛayse of God.

¶ The Gospell.



Eter sayd vnto Jesus: Lorꝛde howe oft shall I forꝛgeue my brother yt he sinne agaynst me, tyll seuen tymes? Jesus sayeth vnto hym: I say not vnto thee vntyll seuen tymes, but seuentie tymes seuen tymes. Ther-

fore is the kyngdome of heauen lykened vnto a certayne man that was a kinge, whiche woulde take accoumptes of his seruauntes. And when he had begonne to reckon, one was brought vnto hym, whiche ought hym ten thousande talentes. But forasmuche as he was not able to pay, his Lorde commaunded hym to be solde, and his wyfe and chyldren, and all that he had, and payment to be made. The seruaunt fell downe, and besought hym, saying: Sir, haue pacience with me, and I wyll pay thee all. Then had the Lorde pitie on that seruaunt, and loosed hym, and forgaue hym the debt. So the same seruaunt went out, and founde one of his felowes whiche ought hym an hundred pence, and he layde handes on hym, and toke hym by the throte, saying: pay that thou owest. And his felowe fell downe and besought hym, saying: haue pacience with me, and I wyll pay thee all. And he woulde not, but went and caste hym into prysone, tyll he shoulde pay the debt. So when his felowes sawe what was done, they were very sory, and came and tolde vnto theyr Lorde all that had happened. Then his Lorde called hym, and sayde vnto hym: O thou vngracious seruaunt, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his Lorde was wroth, and delyuered hym to the Jaylers, tyll he should pay all that was due vnto hym. So lykewise shall my heauenly father do also vnto you, yf ye from your hartes forgeue not (euery one his brother) theyr trespasses.

¶ The Collect.

GOD our refuge and strength, whiche art the aucthour of all godlines, be redye to heare the deuout prayers of the Churche, and graunt that those thynges whiche we aske faythfully, we may obtayne effectually, through Iesus Christe our Lorde.

¶ The Epistle.

BRethren, be followers together of me, and looke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, and nowe tell you wepyng) that they are the enemies of the crosse of Christ, whose ende is dampnation, whose belly is their God, and glory to their shame, whiche are worldly mynded. But our conuersation is in his heauen, from whence we looke for the Sauiour, euen the Lorde Iesus Christ, whiche shall chaunge our vyle body, that he may make it like vnto his glorious body, according to the working, whereby he is able also to subdue all thynges vnto hym selfe.

Philip. iii. 17 &c.

¶ The Gospell.

THen the Pharisees went out, and toke counsayle how they might tangle him in his wordes. And they sent out vnto hym their disciples with Herodes seruauntes, saying: Master, we knowe that thou art true, and teachest the way of God truely, neyther carest thou for any man, for thou regardest not the outwarde appearaunce of men. Tell vs therfore howe thinkest thou? Is it lawfull that tribute be geuen

Math. 22. 15 &c.

vnto Ceasar, or not? But Jesus perceyuyng their wyckednes, sayde: Why tempt ye me ye ypocrites? Shewe me the tribute money. And they tobe hym a penye. And he sayde vnto them: Whose is this ymage and superscription? They sayde vnto hym: Ceasars. Then sayd he vnto them: Geue therefore vnto Ceasar, the thinges whiche are Ceasars, and vnto God, those thynges whiche are Gods. When they harde these wordes, they marueyled, and left hym, and went their way.

¶ The.xxiiii.Sunday after Trinitie.

¶ The Collect.

LOrde, we beseche thee assoyle thy people from their offences, that through thy bountifull goodnes, we may be deliuered from the bandes of all those sinnes, whiche by our frailtie we haue committed. Graunt this. &c.

¶ The Epistle.

1. Cor. i.

WE geue thankes to God the father of our Lorde Jesus Christ, alwayes for you in our prayers. For we haue harde of your fayth in Christ Jesu, and of the loue which ye beare to al Saintes, for the hopes sake whiche is layde vp in store for you in heauen, of whiche hope ye harde before by the true worde of the Gospell, which is come vnto you euen as it is, fruitefull, and groweth as it is also among you, from the day in the whiche ye harde of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellowe seruaunt, whiche is for you a faythfull minister of Christ, whiche also declared vnto vs your

whiche ye haue in the spirite. For this cause we also, euer sence the day we harde of it, haue not ceased to pray for you, and to desyre that ye myght be fulfylled with the knowledge of his wyll, in all wysdome and spirituall vnderstandyng, that ye might walke worthy of the Lorde, that in all thinges ye maye please, beyng fruitefull in all good workes, and increasyng in the knowledge of God, strengthed with all myght, through his glorious power, vnto all pacience and long sufferyng, with ioyfulnes geuyng thankes vnto the father, whiche hath made vs meete to be partakers of the inheritaunce of Sainctes in light.

¶ The Gospell.

Matth. ix.

Whyle Jesus spake vnto the people, beholde, there came a certayne ruler and worshipped him, sayyng: my daughter is euen nowe diseased, but come and lay thy hande vppon her, and she shall lyue. And Jesus arose and folowed hym, and so dyd his Disciples. And beholde, a woman whiche was diseased with an issue of bloud twelue yere, came behynde hym and touched the hemme of his vesture. For she sayd within her selfe: If I may touche but euen his vesture onlye, I shalbe safe. But Jesus turned hym about, and when he sawe her, he sayde: daughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and sawe the mynstrelles and people makyng a noise, he sayde vnto them: Get you hence, for the

mayde is not deade, but sleepeth. And they laughed hym to scorne. But when the people were put forth, he went in, and toke her by the hande, and sayde, damosell aryse. And the damosell arose. And this noyse was abrode in all that lande.

¶ The. xxv. Sunday after Trinitie.

* The Collect.

STirre vp we beseech thee, O Lorde, the willes of thy faythfull people, that they plenteously bryngyng forth the fruite of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lorde.

* The Epistle.

BEholde the time commeth, sayeth the Lorde, that I will raise vp the ryghteous braunche of Dauid, which kyng shall beare rule, and he shall prosper with wisdome, and shall set vp equitie and righteousnes againe in earth. In his tyme shall Juda be saued, and Israell shal dwell without feare. And this is the name that they shall call hym, euen the Lorde our ryghteousnes, and therefore beholde, the time commeth (sayeth the Lord) that it shalbe no more sayd, the Lord liueth which brought the children of Israell out of the lande of Egipt: But the Lorde liueth which brought forth and led the seede of the house of Israell out of the North lande, and from all Countreys where I haue scattered them, and they shall dwell in their owne lande again.

¶ The Gospell.



Hen Jesus lift vp his eyes, and saw a great company come vnto hym, he sayth vnto Philip: Whence shal we bye bread that these may eate? This he sayde to proue hym, for he hymselfe knewe what he woulde doo. Philip aunswered hym: Two hundreth penyworth of bread are not sufficient for them, that euery man may take a litle. One of his Disciples (Andrewe, Simon Peters brother) sayde vnto hym: There is a ladde here, which hath fyue barly loaues and two fyshes, but what are they among so many? And Jesus sayde: Make the people sit downe. There was much grasse in the place. So the men sat downe, in number about fyue thousande. And Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the fyshes as muche as they woulde. When they had eaten enough, he sayth vnto his disciples: Gather vp the broken meate whiche remayneth, that nothyng be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barly loaues, which broken meate remayned vnto them that had eaten. When those men (when they had sene the miracle that Jesus dyd) sayde: This is of a trueth the same Prophete that shoulde come into the worlde.

John. 6.

¶ If there be any moe Sundayes before Aduent Sunday, to supplye the same, shalbe taken the sentence of some of those Sundayes that were omitted betweene the Epyphanye and

* The Collect.

ALmyghtie God, which dydſt geue ſuche grace vnto thy holy Apoſtle Saint Andrewe, that he redyly obeyed the callyng of thy ſonne Ieſus Chriſt, & folowed hym without delay: Graunt vnto vs all, that we being called by thy holy woꝛd, may foꝛthwith geue ouer our ſelues, obedientlye to folowe thy holy commaundementes, thꝛough the ſame Ieſus Chriſt our Loꝛde.

¶ The Epiſtle.

IF thou knowledge with thy mouth that Ieſus is the Loꝛde, and beleue in thy hart that GOD hath rayſed hym vp from death, thou ſhalt be ſafe. Foꝛ to beleue with the harte iuſtifieth, and to knowledge with the mouth, maketh a man ſafe. Foꝛ the Scripture ſayth, whoſoeuer beleueth on hym, ſhall not be confounded. There is no difference betwene the Iewe and the Gentile: Foꝛ one is Loꝛde of all, whiche is riche vnto all that call vpon hym. Foꝛ whoſoeuer doeth call on the name of the Loꝛd, ſhalbe ſafe. Howe then ſhall they call on hym on whom they haue not beleued? Howe ſhall they beleue on hym, on whom they haue not harde? How ſhal they heare without a preacher? & how ſhal they preache without they be ſent? As it is wꝛytten: howe beautifull are the feete of them which bꝛyng tydynges of peace, and bꝛyng tydynges of good thynges? But they haue not all obeyed to the Goſpell. Foꝛ Eſaye ſayth: Loꝛde, who hath beleued our ſayinges? So then faith commeth by hearing, and hearyng commeth by the woꝛde of God. But I aſke: Haue they not harde? No doubte they

founde went out into all landes, and theyr wordes into the endes of the worlde. But I demaunde whether Israell dyd knowe or not? Firste Moises sayth: I wyll prouoke you to enuye by them that are no people, by a foolyshe nation I wyll anger you. Esay after that is bolde, & saith: I am founde of them that sought me not, I am manyfest vnto them that asked not after me. But agaynst Israell he sayth: All daye long haue I stretched foorth my handes vnto a people that beleueth not, but speaketh agaynst me.

¶ The Epistle.

AS Jesus walked by the sea of Galile, he sawe two brethren, Simon which was called Peter, and Andrewe his brother, castyng a net into the sea (for they were fyshers) and he sayth vnto them: Folowe me, and I wyll make you to become fyshers of men. And they straygbt way left theyr nettes and folowed hym. And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebede, and Johu his brother, in the shyppe with Zebede theyr father, mendyng theyr nettes, and he called them: And they immediatlye lefte the shyppe and theyr father, and folowed hym.

¶ Saint Thomas the Apostle.

¶ The Collect.

ALmyghtie and euerlastyng God, which for the more confirmation of the fayth, dyddest suffer thy holye Apostle Thomas to be doubtfull

in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleue in thy sonne Jesus Christe, that our fayth in thy syght neuer be reproued. Heare vs (O Lorde) through the same Jesus Christ, to whom with thee & the holy ghost, be all honoure. &c.

¶ The Epistle.

NOwe ye are not straungers, nor foreyners, but Citezins with the Saintes, and of the housholde of God, and are buylt vpon the foundation of the Apostles and Prophetes, Jesus Christ him selfe being the head corner stone, in whom what buyldyng soeuer is coupled together, it groweth vnto an holy temple of the Lorde, in whom ye also are buylt together, to be an habitation of GOD, through the holy Ghost.

¶ The Gospell.

THomas one of the twelue, whiche is called Didimus, was not with them when Jesus came. The other Disciples therefore sayde vnto hym: We haue sene the Lorde. But he sayde vnto them: Excepte I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hande into his syde, I wyll not beleue. And after eyght dayes, agayne his Disciples were within, and Thomas with them. Then came Jesus, when the dores were shut, and stode in the

myndes, & sayde: Peace be vnto you. And after that, he sayde to Thomas, bryng thy finger hyther, and se my handes, and reache hyther thy hande, and thrust it into my side, and be not faythlesse, but beleuyng. Thomas aunswered, and sayde vnto hym: My Lord and my God. Jesus sayd vnto hym: Thomas, because thou hast seene me, thou hast beleued: Blessed are they that haue not seene, and yet haue beleued. And many other signes truely dyd Jesus in the presence of his Disciples, whiche are not wrytten in this booke. These are wrytten that ye myght beleue that Jesus Christ is the sonne of GOD, and that (in beleuyng) ye myght haue lyfe through his name.

* The Conuertion of Saint Paule.

* The Collect.

GOd which hast taught all the world through the preaching of thy blessed Apostle S. Paul, graunt we beseche thee that we whiche haue his wonderfull conuertion in remembraunce, may folowe and fulfil thy holy doctrine that he taught, through Jesu Christ our Lorde.

* The Epistle.

AND Saule yet breathyng out threatnynges and slaughter agaynste the Disciples of the Lord, went vnto the hye Priest, and desyred of hym letters to carry to Damasco to the Synagoges that if he founde any of this waye (were they men or women) he myght bryngе them bounde to Jerusalem. And when he iourneyed, it fortuned that as

he was come nygh to Damasco, sodaynlye there shyned rounde about hym a lyght from heauen, and he fell to the earth, and harde a voyce saying to hym: Saule, Saule, why persecutest thou me? And he sayde: what art thou Lorde? And the Lord sayde: I am Iesus whom thou persecutest. It is harde for thee to kicke agaynst the pricke. And he both trembling and astonied, sayde: Lorde, what wilt thou haue me to do? And the Lord sayde vnto hym, aryse and go into the Citie, and it shalbe tolde thee what thou must do. The men which iourneyed with hym, stode amased, hearyng a voyce, but seing no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man. But they led hym by the hande, and brought hym into Damasco. And he was three dayes without syght, and neither dyd eate nor drynke. And there was a certaine Disciple at Damasco, named Ananias, and to him sayde the Lorde in a vision, Ananias. And he sayd, behold I am here Lorde. And the Lord sayde vnto hym: Aryse and go into the strete (whiche is called straight) and seeke in the house of Iudas, after one called Saul of Tharsus. For beholde he prayeth, and hath seene in a vision a man named Ananias, comming in to hym, and puttyng his handes on hym, that he myght receyue his syght. Then Ananias answered: Lorde I haue harde by many of this man, howe muche euyll he hath done to thy saintes at Ierusalem, and here he hath authoritie of the hye Priestes to bind all that cal on thy name. The Lorde sayd vnto hym: Go thy way, for he is a chosen vessell vnto me, to beare my name before the Gentyles, and Kynges, and the chyldren of

Israell. For I wyll shewe hym howe great thinges he must suffer for my names sake. And Ananias went his way, and entred into the house, and put his handes on hym, and sayde: Brother Saul, the Lorde that appeared vnto thee in the way as thou camest, hath sent me that thou mightest receyue thy syght, and be fylled with the holy Ghost. And immediatly there fell from his eyes as it had ben scales, and he receyued syght and arose, and was baptised, and receyued meate, and was comforted. Then was Saule a certayne dayes with the Disciples that were at Damasco, and strayght way he preached Christe in the Synagogues, howe that he was the sonne of GOD. But all that harde hym were amased, and sayde: Is not this he that spoyled them whiche called on this name in Ierusalem, and came hyther for that intent, that he myght bryng them bounde vnto the hye Priestes? But Saule encreased the more in strength, and confounded the Iewes whiche dwelt at Damasco, affirmyng that this was very Christ.

¶ The Gospell.

PEter aunswered and sayd vnto Iesus, beholde we haue forsaken all and folowed thee, what shall we haue therefore? Iesus sayde vnto them: Verely I say vnto you, that when the sonne of man shall sit in the seate of his maiestie, ye that haue folowed me in the regeneration, shall sit also vpon. xii. seates, and iudge the. xii. tribes of Israell. And euery one that forsaketh house, or brethren, or sisters, or father

or mother, or wyfe, or chyldren, or landes, for my names sake, shall receyue an hundreth folde, and shall inherite euerlastyng lyfe. But many that are first shalbe last, and the last shalbe first.

¶ The Purification of Saint Mary the Virgin.

¶ The Collect.

Almyghtie and euerlastyng God, we humbly beseche thy Maiestie, that as thy only begotten sonne was this day presented in the temple, in substaunce of our flesshe: so graunt that we may be presented vnto thee with pure and cleare myndes: By Jesus Christ our Lorde.

* The Epistle.

¶ The same that is appoynted for the Sunday.

* The Gospell.

When the tyme of their Purification (after the lawe of Moyses) was come, they brought hym to Jerusalem to present hym to the Lorde, (as it is written in the lawe of the lord: euery manchilde that first openeth the matrix, shalbe called holy to the Lorde) and to offer (as it is sayd in the lawe of the Lorde) a payre of turtle doues, or two yonge pigeons. And beholde, there was a man in Jerusalem, whose name was Simeon. And the same man was iust and godlye, and loked for the consolation of Israel, and the holy ghost was in hym. And an answere hadde he receyued of the holy ghost, that he shoulde not see death, except he

Epist. 1. Lesson Solomon Lesson Solomon

¶ Saint Mathies day.

¶ The Collect.

ALmightie God, which in the place of the traytour Judas diddest chose thy faithfull seruaunt Mathie, to be of the numbre of thy twelue Apostles: graunt that thy Churche being alway preserued from false Apostles, may be ordered and guided by faythfull and true pastors, through Jesus Christ our Lorde.

¶ The Epistle.

IN those dayes, Peter stode vp in the myddes of the Disciples, and sayde, the number of names that were together, were about an hundred and twentie. Ye men and brethren, this Scripture muste nedes haue ben fulfilled, whiche the holye ghost through the mouth of Dauid, spake before of Judas, which was guyde to them that toke Jesus. For he was numbred with vs, and had obtayned felowshyp in this ministration. And the same hath nowe possessed a plat of grounde with the rewarde of iniquitie, and when he was hanged, burst a sunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Jerusalem, insomuch that the same fielde is called, in theyr mother tongue Aceldama, that is to say, the bloudy fielde. For it is wrytten in the booke of Psalmes: His habitation be voyde, and no man be dwellyng therein, and his bishoprye let another take.

Acts 1.

where

wherfore, of these men whiche haue companyed with vs (all the tyme that the Lorde Iesus had all his conuersation among vs, begynnyng at the baptisme of Iohn, vnto that same day that he was taken vp from vs) muste one be ordayned to be a witnes with vs of his resurrection. And they appoynted two, Ioseph whiche is called Barsabas (whose surname was Iustus) and Mathias. And when they prayed, they sayde: Thou Lorde whiche knowest the hartes of all men, shewe whether of these two thou hast chosen, that he maye take the rowme of this ministration and Apostleship, from whiche Iudas by transgression fell, that he myght go to his owne place. And they gaue forth theyr lottes, and the lot fell on Mathias, and he was counted with the eleuen Apostles.

The Gospell.

IN that time Iesus answered and sayde: I thanke thee (O father) Lord of heauen and earth, because thou hast hidde these thinges from the wise and prudent, and hast shewed them vnto babes, verily father, euen so was it thy good pleasure. All thynges are geuen vnto me of my father, and no man knoweth the sonne but the father, neither knoweth any man the father, saue the sonne, and he to whom soeuer the sonne wyll open hym. Come vnto me all ye that labour and are laden, and I wyll ease you. Take my yoke vpon you & learne of me, for I am meeke and lowly in hart, and ye shall finde rest vnto your soules, for my yoke is easie, and my burden is lyght.

¶ The Annunciation of the Virgin Mary.

¶ The Collect.

WE beleche thee Lorde, powre thy grace into our hartes, that as we haue knowen Christ thy sonnes incarnation, by the message of an Angell: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lorde.

¶ The Epistle.



OD spake once agayne vnto Esay
Ihaz, saying: Require a token of the Lorde thy God, whether it be toward the depth beneath, or towarde the height aboue. Then sayd Ihaz: I wil require none, neyther will I tempt the Lorde. And he sayde: Harken to ye of the house of Dauid, is it not ynough for you that ye be greeuous vnto men, but ye muste greeue my God also? And therefore the Lorde shall geue you a token: Beholde, a virgin shall conceyue and beare a sonne, and thou his mother shalt call his name Emanuell. Butter and honye shall he eate, that he may knowe, to refuse the euyll, and chose the good.

¶ The Gospell.



ND in the sixth moneth the Angell Luke 1.26
Gabriell was sent from God, vnto a Citie of Galile, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Mary.

And

And the Angell went in vnto her, and sayd: Hayle full of grace, the Lord is with thee, blessed art thou among women. When she sawe him, she was abashed at his saying, and cast in her mynde what maner of saluration that shoulde be. And the Angell sayd vnto her: Feare not Mary, for thou hast found grace with God. Beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shalbe called the sonne of the highest. And the Lorde God shall geue vnto him the seate of his father Dauid, and he shal raigne ouer the house of Jacob for euer, and of his kingdome there shalbe no ende. Then sayde Mary to the Angell: Howe shall this be, seyng I know not a man? And the Angell answered, and sayde vnto her: The holy ghost shall come vpon thee, and the power of the hyest shal ouershadow thee. Therfore also that holy thyng whiche shalbe borne, shall be called the sonne of God. And beholde, thy cosin Elyzabeth, she hath also conceyued a sonne in her age, and this is the sixth moneth, whiche was called barren: for with God nothyng shalbe vnpossible. And Mary said: Beholde the handmayde of the Lorde, be it vnto me accordyng to thy worde. And the Angell departed from her.

Lesson

¶ Saint Markes day. Anno. D.

Sermon

¶ The Collect.

Almightie God, whiche hast instructed thy holy Churche with the heauenly doctrine of thy Euangelist S. Marke, geue vs grace that we be not like vnstedfast, caryed away with euery blast

of bayne doctrine, but firmely to be eſtabliſhed in the trueth of thy holye Goſpell, through Jeſus Chriſt our Lorde.

¶ The Epiſtle.

Epi

VNto euerye one of vs is geuen grace, accordynge to the meaſure of the gifte of Chriſte. Wherefore he ſaith: When he went vp on hye, he ledde captiuitie captiue, and gaue gyftes vnto men. That he aſcended, what meaneth it, but that he alſo deſcended firſt into the loweſt partes of the earth? He that deſcended, is euen the ſame alſo that aſcended vp aboue all heauens, to fulfyll all thynges. And the very ſame made ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome ſhepheardes and teachers, to the edifying of the Saintes, to the worke and adminiſtration, euen to the edifying of the body of Chriſt, tyll we all come to the vnitie of the fayth, and knowledge of the ſonne of God, vnto a perfect man, vnto the meaſure of the full perfect age of Chriſt. That we henceforth ſhoulde be no more chyldren, wauering & caryed about with euery wynde of doctrine, by the wylyneſſe of men, through craftyneſſe, whereby they lay awayte for vs to deceyue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym whiche is the head, euen Chriſt, in whom yf all the body be coupled and knit together throughout euery ioynt, wherwith one miniſtreth to another (accordyng to the operation, as euery part hath his meaſure) he encreaſeth the body, vnto the edifying of it ſelfe through loue.

¶ The

¶ The Gospell.

I Am the true vine, and my father is an husbandeman. Euery braunche that beareth not fruite in me, he will take away: And euery braunch that beareth fruite, wyll he purge, that it may bryng forth more fruit. Nowe are ye cleane through the wordes whiche I haue spoken vnto you. Byde in me, and I in you. As the braunche can not beare fruite of it selfe, except it byde in the vyne: no more can ye, except ye abide in me. I am the vine, ye are the braunches. He that abydeth in me, & I in hym, the same bryngeth forth much fruite. For without me can ye do nothyng. If a man byde not in me, he is cast forth as a braunch, and is withered, and men gather them, and caste them into the fyre, and they burne. If ye abyde in me, & my wordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my father glorified, that ye beare much fruite, and become my Disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kepte my fathers commaundementes, and abyde in his loue. These thynges haue I spoken vnto you, that my ioy might remayne in you, and that your ioy myght be full.

¶ Saint Philip and Iames.

¶ The Collect.

ALmightie God, whom truelye to knowe is euerlastyng lyfe: graunt vs perfectly to knowe thy sonne Iesus Christe, to be the waye, the

rueth, and the lyfe, as thou hast taught Saint Philip & other the Apostles, through Iesus Christ our Lorde.

¶ The Epistle.

IAmes the seruaunt of God, and of the Lord Iesus Christ, sendeth greetyng to the twelue Tribes whiche are scattered abroade. My brethren count it for an exceading ioy, when ye fall into diuers temptations. Knowing this, that the trying of your fayth gendreth pacience, and let pacience haue her perfecte worke, that ye may be perfect and sounde, lackyng nothyng. If any of you lacke wisdome, let him aske of hym that geueth it, euen God, whiche geueth to all men indifferently, and casteth no man in the teeth, and it shalbe geuen hym. But let him aske in fayth, and wauer not. For he that doubteth, is lyke a waue of the Sea, whiche is tosse of the wyndes, and caryed with violence. Neyther let that man thinke that he shall receiue any thyng of the Lord. A wauerynge mynded man, is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayne, let hym that is ryche, reioyce when he is made lowe. For euen as the floure of the grasse shall he passe away. For as the Sunne ryseth with heate, and the grasse wythereth, and his floure falleth away, and the beautie of the fashion of it perysheth: Euen so shall the ryche man perysche in his wayes. Happy is the man that endureth temptation: for when he is tryed, he shall receyue the crowne of lyfe, which the Lord hath promised to them that loue hym.

℣ The Gospell.

AND Iesus sayde vnto his disciples, let not your hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I go to prepare a place for you: And if I go to prepare a place for you, I will come agayne and receyue you, euen vnto my selfe, that where I am, there may ye be also. And whyther I go you knowe, and the way ye knowe. Thomas saith vnto hym: Lorde, we know not whyther thou goest, and howe is it possible for vs to knowe the way? Iesus sayth vnto him: I am the way, the trueth, and the lyfe. No man commeth to the father but by me. If ye hadde knowen me, ye had knowen my father also, And nowe ye knowe hym, and haue seene him. Philip sayth vnto hym: Lorde, shew vs the father, and it suffiseth vs. Iesus sayth vnto hym: Haue I ben so long tyme with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father. And how sayest thou then, shew vs the father? Beleuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, & the father in me: Or els beleue me for the workes sake. Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shall he do also. And greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do

that the father may be glorified by the sonne. If ye
will aske any thing in my name, I will do it.

¶ Saint Barnabe Apostle.

¶ The Collect.

GOde almighty, whiche hast indued thy holy
Apostle Barnabas with singuler giftes of thy
holy ghost: let vs not be destitute of thy ma-
nyfolde gyftes, nor yet of grace, to vse them al way
to thy honour and glory, through Jesus Christ our
Lorde.

¶ The Epistle.

THe tydynges of these thinges came vn- Actes
to the eares of the congregation, 22
which was in Jerusalem. And they
sent forth Barnabas, that he should
go vnto Antioche, whiche when
he came, and had seene the grace of
God, was glad, and exhorted them all, that with
purpose of hart, they would continually cleaue
vnto the Lorde. For he was a good man, and full
of the holy ghost, and of fayth, and muche people
was added vnto the Lorde. Then departed Bar-
nabas to Tharsus, to seeke Saule. And when he
had founde hym, he brought hym vnto Antioche.
And it chaunced that a whole yere they had their
conuersation with the congregation there, and
taught muche people, insomuche that the Disci-
ples of Antioche were the fyrst that were called
Christen. In those dayes came Prophetes from
the Citie of Jerusalem vnto Antioche. And there
rose vp one of them named Agabus, and signified
by the Spirite, that there should be great dearth
throughout

throughout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the Disciples, euery man accordyng to his habilitie, purposed to sende succour vnto the brethren whiche dwelt in Iewry, whiche thyng they also dyd, and sent it to the Elders by the handes of Barnabas and Saule.

¶ The Gospell.

n. rb. THis is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man then this, that a man bestowe his lyfe for his frendes. Ye are my frendes yf ye do whatsoeuer I commaunde you. Henceforth call I not you seruaunts, for the seruaunt knoweth not what his Lorde doth. But you haue I called frendes, for all thynges that I haue harde of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordeyned you to go and bryng forth fruite, and that your fruite shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

* Saint Iohn Baptist.

* The Collect.

ALmightie God, by whose prouidence thy seruaunt Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauiour, by preachyng of penaunce: make vs so to folowe his doctrine and holy lyfe, that we may truely repent, accordyng to his preachyng, and

after his example, constantly speake the trueth, boldely rebuke vice, and patiently suffer for the truethes sake, through Iesu Christ our Lorde.

¶ The Epistle.

BE of good cheare my people, O ye Prophetes, comfort my people, sayeth your God, comfort Ierusalem at the hart, and tel her that her trauayle is at an ende, that her offence is pardoned, that she hath receyued of the Lordes hande sufficient correction for al her sinnes. A voyce cried in wildernes, prepare the way of the Lorde in the wyldernes, make straight the path of our God in the desert. Let all valleyes be exalted, and euery mountayne and hyll be layde lowe. what so is craked, let it be made straight, and let the rough be made playne fieldes. For the glory of the Lorde shall appeare, and all fleshe shall at once see it. For why, the mouth of the Lorde hath spoken it. The same voyce spake: Howe crye. And the Prophete answered: What shall I crye? That all fleshe is grasse, and that all the goodlynes therof, is as the floure of the fielde. The grasse is wythered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheles, whether the grasse wyther, or that the floure fade away, yet the worde of our God endureth for euer. Go vp vnto the hye hyll (O Sion) thou that bryngest good tydynges, lift vp thy voyce with power, O thou preacher Ierusalem, lift it vp without feare, and say vnto the cities of Iuda: Behold your God, behold, the Lord God shall come with power, and beare rule with

Esay. xl.

his arme. Beholde, he bryngeth his treasure with hym and his workes go before hym. He shall feede his flocke lyke an heardman. He shall gather the Lambes together with his arme, and cary them in his bosome, and shall kyndly intreate those that beare ponge.

℣ The Gospell.

ELizabethes tyme came, that she should be delyuered, & she brought forth a sonne. And her neighbours & her cosins harde howe the Lorde had shewed great mercy vppon her, & reioyced with her. And it fortuned, that in the eyghth day they came to circumcise the chylde, & called his name Zacharie, after the name of his father. And his mother aunswered and sayd: Not so, but his name shalbe called Iohn. And they sayd vnto her: There is none of thy kynred that is named with this name. And they made signes to his father, howe he would haue hym called. And he asked for wrytyng tables, and wrote, saying: His name is Iohn. And they marueyled all. And his mouth was opened immediatly, and his tongue also, and he spake and praysed God. And feare came on all them that dwelt nye vnto him. And all these sayinges was noysed abroade throughout all the hye countrey of Iewry. And they that harde them layde them vp in their hartes, saying: what maner of chylde shall this be? And the hande of the Lorde

with hym. And his father Zacharias was filled with the holy ghost, and Prophecied, saying: Prayed be the Lorde God of Israell, for he hath visited and redeemed his people. And hath raysed vp an horne of saluation vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holye Prophetes, whiche were sence the worlde began. That we shoulde be saued from our enemies, and from the hande of all that hate vs. That he woulde deale mercyfully with our fathers, and remember his holy couenaunt. And he woulde performe the othe which he sware to our father Abraham for to geue vs. That we beyng deliuered out of the handes of our enemyes, myght serue hym without feare all the dayes of our lyfe, in suche holynesse and ryghteousnesse, as are acceptable for hym. And thou chylde shalt be called the Prophete of the hyest, for thou shalt go before the face of the Lorde to prepare his wayes. To geue knowledge of saluation vnto his people, for the remission of sinnes. Thorough the tender mercy of our God, whereby the day spryng from an hygh hath visited vs. To geue lyght to them that sat in darknesse, and in the shadowe of death, and to guyde our feete into the way of peace. And the chylde grewe and waxed stronge in spirite, and was in wylderneſſe tyll the day came, when he shoulde shewe hym selfe vnto the Israelites.

* The Collect.

ALmightie GOD, whiche by thy sonne Jesus Christ hast geuen to thy Apostle Saint Peter many excellent gyftes, and commaundest him earnestly to feede thy flocke: make we beseche thee, all Bysshops and pastors diligently to preache thy holy worde, and the people obediently to folow the same, that they may receyue the crowne of euerlasting glory: through Jesus Christ our Lorde.

* The Epistle.

 T the same tyme Herode the kyng stretched forth his handes to vexe certayne of the congregation. And he kylled James the brother of John with the swoorde. And because he sawe it pleased the Jewes, he proceeded further, and toke Peter also. Then were the dayes of sweete bread. And when he had caught hym, he put hym in prison also, and deliuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bryng hym forth to the people. And Peter was kept in prison, but prayer was made without ceassyng of the congregation vnto GOD for hym. And when Herode woulde haue brought hym out vnto the people, the same night slept Peter betwene two souldiours, bounde with two cheynes, and the kepers before the doore kept the prison. And beholde, the Angell of the Lorde was there present, and a lyght shyned in the habitation. And he smote Peter on the syde, and stirred hym vp, saying: arise vp quickly. And his cheynes fell from his handes. And the Angell said

vnto hym: gyrde thy selfe, and bynde on thy sandales. And he so did. And he saieth vnto him: cast thy garment about thee, and folowe me. And he came out and folowed hym, and wyste not that it was trewth which was done by the Angell, but thought he had seene a vision. When they were past the fyrst and seconde watche, they came vnto the yron gate that leadeth vnto the Citie, whiche opened to them by his owne accorde. And they went out, and passed through one strete, and forthwith the Angell departed from hym. And when Peter was come to hym selfe, he sayde: nowe I know of a suertie that the Lorde hath sent his Angell, and hath deliuered me out of the hande of Herode, and from all the wayting of the people of the Iewes.

℣ The Gospell.



Then Jesus came into the coastes of the Citie which is called Cesarea Philippi, he asked his disciples, saying: whom do men saye that I the sonne of man am? They said: Some say that thou arte John Baptist, some Helias, some Jeremias, or one of the Prophetes. He saieth vnto them, but whom say ye that I am? Simon Peter answered and sayde: thou art Christ the sonne of the liuing God. And Jesus answered, and saide vnto hym. Happy art thou Simon the sonne of Jonas: for flesshe and blood hath not opened that vnto thee, but my father whiche is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I builde my congregation.

Mat. 13

And the gates of hell shall not prevayle agaynst it. And I will geue vnto thee the keyes of the kyngdome of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen, and whatsoeuer thou louest in earth, shalbe loused in heauen.

✠ Saint Iames the Apostle.

¶ The Collect.

GRaunt, O mercyfull God, that as thy holy Apostle Saint Iames, leauing his father and all that he had, without delay, was obedient vnto the callyng of thy sonne Iesus Christe, and folowed hym: So we, forsakyng all worldly and carnall affections, may be euermore redy to folow thy commaundementes, through Iesus Christ our Lorde.

¶ The Epistle.

IN those dayes came prophetes from the Citie of Ierusalem vnto Antioch: And there stode vp one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren whiche dwelt in Iewry: whiche thyng they also dyd, and sent it to the Elders by the handes of Barnabas and Saule. At the same tyme Herode the kyng stretched forth his handes to vexe certayne of the congregation. And he killed Iames the brother of Iohn with the

worde. And because he sawe it pleased the Iewes, he proceeded further, and toke Peter also.

* The Gospell.

Then came to him the mother of Zebedes childre, with her sonnes, worshipping him, & desiring a certayne thing of him. And he said vnto her: what wylt thou? She sayde vnto hym: Graunt that these my two sonnes may sit, the one on thy right hande, and the other on thy left, in thy kingdome. But Iesus answered, and sayde: ye wote not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of, and to be baptised with the baptisme that I am baptised with? They sayde vnto hym: we are. He sayd vnto them: ye shall drinke in deede of my cup, and be baptised with the baptisme that I am baptised with: but to sitte on my ryght hande, and on my left, is not myne to geue, but it shal chaunce vnto them that it is prepared for of my father. And when the ten harde this, they disdayned at the two brethren. But Iesus called them vnto hym, and sayde: ye know that the Princes of the nations haue dominion ouer them, and they that are great men, exercise auctoritie vppon them. It shall not be so among you. But whosoeuer wyll be great among you, let him be your minister: and whosoeuer wyll be chiefe among you, let hym be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his life a redemption for many.

Saint

¶ The Collect.

Almighty and euerlastyng God, whiche hast geuen grace to thy Apostle Bartholomewe truely to beleue, and to preache thy worde: graunt we beseech thee vnto thy Churche, both to loue that he beleued, and to preach that he taught: through Christ our Lorde.

¶ The Epistle.

By the handes of the Apostles, were many signes and wonders shewed among the people. And they were altogether with one accorde in Salomons porche. And of other durst no man ioyne hym selfe to them: neuertheles the people magnified them. The number of them that beleued in the Lorde, both of men and women, grewe more and more: in so muche that they brought the sicke into the stretes, and layde them on beddes and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them. There came also a multitude out of the Cities rounde about, vnto Ierusalem, bryngyng sicke folkes, and them whiche were vexed with vnclesne spirites: And they were healed euery one.

Saincte Bartylmewe.

* The Gospell.

AND there was a stryfe among them, whiche of them shoulde seeme to be the greatest. And he sayd vnto them: the kinges of nations raigne ouer the, and they that haue auctoritie vppon them, are called gracious Lordes: But ye shall not so bee. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they whiche haue bydden with me in my temptations: And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me, that ye may eate and drinke at my table in my kyngdome, and sit on seates, iudgyng the twelue tribes of Israell.

¶ Saint Mathewe.

* The Collect.

ALmightie GOD, whiche by thy blessed sonne dyddest call Mathewe from the receipte of custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desyres, and inordinate loue of ryches, and to folowe thy sayde sonne Jesus Christe, who lyueth and raigneth, &c.

To the

¶ The Epistle.

Seyng that we haue such an office, euen as God hath had mercy on vs, we faynt not out of hynde, but haue caste from vs the cloked of vnhonestie, and walke not in craftinesse, neyther handle we the worde of God deceitfully, but open the trueth, and repoyt our selues to euery mans conscience in the sight of God. If our Gospell be yet hyd, it is hyd among them that are lost, in whom the God of this worlde hath blynded the myndes of them whiche beleue not, least the lyght of the Gospell of the glory of Christ (whiche is the ymage of God) shoulde shyne vnto them. For we preache not our selues, but Christ Iesus to be the Lorde, and our selues your seruauntes, for Iesus sake. For it is God that commaundeth the lyght to shyne out of darkenes, whiche hath shined in our harres, for to geue the lyght of the knowledge of the glory of God, in the face of Iesus Christ.

¶ The Gospell.

AND as Iesus passed forth from thence, he sawe a manne (named Mathewe) sitting at the receipt of custome, and he sayde vnto hym, folowe me. And he arose and folowed hym. And it came to passe, as Iesus sat at meate in his house, beholde many Publicans also and sinners that came, satte downe with Iesus and his Disciples. And when the Pharisees sawe it, they sayde vnto his Disciples: Whye eateth your maister

publicans and sinners? But when Jesus
that he said vnto them: They that be strong
not the Physition, but they that are sicke. Go
ye rather and learne what that meaneth: I will
mercy and not sacrifice. For I am not come to
call the ryghteous, but sinners to repentaunce.

℣ Saint Michaell and all Angels.

℟ The Collect.

Everlasting God, which hast ordeyned and constituted the seruices of all Angels, and men in a wonderfull order: mercyfully graunt, that they whiche alway do thee seruice in heauen, may by thy appoyntment succour and defende vs in earth, through Jesus Christ our Lorde, &c.

℟ The Epistle.

Apoc. xii

There was a great battayle in heauen. Michaell and his Angelles fought with the Dragon, and the Dragon fought with his Angelles, and preuayled not, neyther was there their place founde anymore in heauen. And the great Dragon, that olde Serpent, called the Deuyll and Sathanas, was cast out, whiche deceyueth all the worlde. And he was cast into the earth, and his Angelles were cast out also with hym. And I harde a loude voyce, saying: In heauen is nowe made saluation and strength, and the kyngdome of our GOD, and the power of his Christ. For the accuser of our brethren is cast out, whiche accused them before God day and nyght. And they ouercame hym by the bloud of the

the Lambe, and by the worde of their testimonie
and they loued not their lyues vnto the deth
Therefore reioyce heauens, and ye that dwell
them. Woo vnto the inhabiters of the earth, and
the sea: for the deuyll is come downe vnto you
whiche hath great wyath, because he knoweth
that he hath but a short tyme.

¶ The Gospell.

Mat. xviii.

AT the same tyme came the disciples vnto Iesus, saying: who is the greatest in the kingdome of heauen? Iesus called a chylde vnto him, and set him in the myddest of them, and sayde: verily I say vnto you, except ye turne and become as chyldren, ye shall not enter into the kyngdome of heauen. Whosoeuer therfore humbleth himselfe as this chylde, that same is the greatest in the kyngdome of heauen. And whosoeuer receyueth such a chylde in my name, receyueth me. But who so doth offende one of these lytle ones whiche beleue in me, it were better for him that a mylstone were hanged about his neche, and that he were drowned in the depth of the sea. Woo vnto the worlde because of offences. Necessary it is that offences come. But woo vnto the man by whom the offence commeth. Wherefore if thy hande or thy foote hynder thee, cut them of, and cast them from thee: It is better for thee to enter into life halt or mayned, rather then hauing two handes or two feete to be cast into euerlasting fyre. And if thyne eye offende thee, plucke it out, and cast it from thee: It is better for

to enter into lyfe with one eye, rather then
yng two eyes) to be calle into hell fyre. Take
that ye despyse not one of these lytle ones.
I say vnto you, that in heauen theyr Angels
wayes beholde the face of my father whiche
heauen.

Lesson

* Saint Luke the Euangelist.

Epis-

Comon

* The Collect.

Almightie God, whiche calledst Luke the Phi-
sition, whose prayse is in the Gospell, to be a
Phisition of the soule: it may please thee by
wholsome medicines of his holye doctrine, to
le all the diseases of our soules, through thy
ne Jesu Christ our Lorde.

¶ The Epistle.

2. Tim. 4

Watche thou in all thynges, suffer
afflictions, do the worke thorow-
lye of an Euangelist, fulfyll thyne
office vnto the vttermost, be sober.
For I am nowe redye to be offered,
and the time of my departyng is at
hande. I haue fought a good fight,
I haue fulfilled my course. I haue kept the faith.
From henceforth there is layde vp for me a crowne
of righteousnes, whiche the Lorde (that is a right-
wous iudge) shall geue me at that day, not to me
only, but to all them that loue his commyng. Do
thy diligence, that thou mayest come shortly vnto
me. For Demas hath forsaken me, and loued this
present worlde, and is departed vnto Thessalonica.
Crescens

Crescens is gone to Galacia, Titus vnto Dal-
cia, onlye Lucas is with me. Take Marke &
bryng hym with thee, for he is profitable vnto me
for the ministration. And Tichicus haue I sent to
Ephesus. The cloke that I lefte at Troada with
Carpus, when thou commest bryng with thee, and
the bookes, but specially the parchment. Alexan-
der the Coppersmyth dyd me muche euyll, the Lorde
reward hym accordyng to his deedes, of whom be
thou ware also. For he hath greatly withstande
our wordes.

¶ The Gospell.

THE Lorde appoynted o-
ther seuentie (and two)
also, and sent them two
and two before hym into
euery Citie & place whi-
ther he hym selfe woulde
come. Therefore he sayde
vnto them: the haruest
is great, but the labou-
rers are fewe. Pray ye
therfore the Lorde of the
haruest, to sende forthe labourers into the haruest.
Go your wayes, beholde, I sende you forthe as
Lambes among wolues. Beare no [illegible], neyther
scrip, nor shoes, and salute no man by the way.
Into whatsoeuer house ye enter, first say, peace be
to this house. And yf the sonne of peace be there,
your peace shal rest vpon hym, if not, it shal returne
to you againe. And in the same house tary styll, ea-
tyng and drinking suche as they geue. For the la-
bourer is worthy of his reward.

¶ The Collect.

Almyghtie God, whiche hast buylded thy congregation vppon the foundation of the Apostles and Prophetes, Jesu Christ hym selfe beyng the head corner stone: Graunt vs so to be ioyned together in vnitie of spirite by theyr doctrine, that we may be made an holy Temple acceptable to thee, through Jesu Christ our Lorde.

¶ The Epistle.

IVdas the seruaunt of Jesu Christ, the brother of James, to them which are called and sanctified in God the father, and preserued in Jesu Christ: Mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was nedefull for me to wryte vnto you, to exhorte you that ye shoulde continuallye labour in the fayth, which was once geuen vnto the Saintes. For there are certayne vngodly men craftyly crept in, of whiche it was wrytten aforetyme vnto suche iudgement: They turne the grace of our God vnto wantonnesse, and deny God (which is the only Lorde) and our Lorde Jesu Christ. My mynde is therefore to put you in remembraunce, forasmuche as ye once knowe this, howe that the Lorde (after that he had delyuered the people out of Egypt) destroyed them whiche after beleued not. The Angels also which kept not theyr fyrst state, but left theyr owne habitation, he hath reserued in euerlastyng chaynes vnder darknesse, vnto the iudgement of the great day, euen as Sodoom and Gomor, and the Cities about them, whiche

which in lyke maner defyled them selues with fo-
nication, and folowed straunge flesshe, are set forth
for an example, and suffer the payne of eternal fyre.
Lykewyse these beyng deceyued by dreames, defyle
the flesshe, despyse rulers, and speake euyll of them
that are in auctoritie.

¶ The Gospell.



His commaunde I you, that
ye loue together. If the worlde
hate you, ye know it hated me
before it hated you. If ye were
of the worlde, the world would
loue his owne, howbeit be-
cause ye are not the world, but
I haue chosen you out of the
worlde, therefore the worlde hateth you. Remem-
ber the worde that I saye vnto you, the seruaunt
is not greater then the Lorde. If they haue perse-
cuted me, they wyll also persecute you. If they
haue kept my saying, they wyll kepe yours also.
But all these thinges wyll they do vnto you for my
names sake, because they haue not knowen hym
that sente me. If I hadde not come and spoken vnto
them, they shoulde haue had no synne: but nowe
haue they nothyng to cloke theyr synne withall.
He that hateth me, hateth my father also. If I had
not done among them the workes whiche none
other man dyd, they shoulde haue hadde no sinne.
But nowe haue they both sene and hated, not only
me, but also my father. But this happeneth, that
the saying myght be fulfylled that [illegible] wrytten in
theyr lawe: They hated me without [illegible]use. But
when the comforter is come, whe[illegible] wyll sende

vnto you from the father, euen the spirite of trueth, (whiche proceadeth of the father) he shall testifie of me. And ye shall beare witnes also, because ye haue ben with me from the begynnyng.

All Saintes.

* The Collect.

ALmyghtie God, whiche hast knit together thy electe in one Communion and felowshyp, in the mistical body of thy sonne Christ our Lord: Graunt vs grace so to folowe thy holy Saintes in all vertuous and godly lyuyng, that we may come to those inspeakable ioyes which thou hast prepared for them that vnfaynedly loue thee, through Jesus Christ our Lorde.

* The Epistle.

BEholde, I John sawe another Angell ascende from the rysyng of the Sunne, whiche hadde the seale of the lyuyng God, and he cryed with a loude voyce to the foure Angels (to whom power was geuen to hurte the earth and the sea) saying: Hurte not the earth, neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our GOD in theyr foreheades. And I harde the number of them whiche were sealed. And there were sealed an hundreth and. xliiii. thousande, of all the tribes of the chyldren of Israell.

Of the tribe of Juda were sealed, xii. M.
Of the tribe of Ruben were sealed, xii. M.
Of the tribe of Gad were sealed, xii. M.

Of the

Of the tribe of Aser were sealed .xii. M.
Of the tribe of Neptalim were sealed .xii. M.
Of the tribe of Manasses were sealed .xii. M.
Of the tribe of Simeon were sealed .xii. M.
Of the tribe of Leui were sealed .xii. M.
Of the tribe of Isachar were sealed .xii. M.
Of the tribe of Zabulon were sealed .xii. M.
Of the tribe of Ioseph were sealed .xii. M.
Of the tribe of Beniamin were sealed .xii. M.

After this I beheelde, and loe a great multitude (whiche no man can number) of all nations, and people, and tongues, stode before the seate, and before the lambe, clothed with longe whyte garmentes, and Palmes in theyr handes, and cryed with a loude voyce, saying: Saluation be ascribed to hym that sytteth vpon the seate of our God, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, & the foure beastes, and fell before the seate on theyr faces, and worshypped God, saying Amen. Blessyng and glorye, and wysdome, and thanke, and honour, and power, and myght, be vnto our God for euermore. Amen.

¶ The Gospell.



Ehus seing the people, went vp into the mountaine, and when he was set, his disciples came to hym. And after that he had opened his mouth, he taught them, saying: Blessed are the poore in spirite, for theyrs is the kyngdome of heauen. Blessed are they that mourne, for they shall receyue

comforte. Blessed are the meeke, for they shall receyue the inheritaunce of the earth. Blessed are they whiche hunger and thyrst after righteousnes, for they shalbe satisfied. Blessed are the mercyfull, for they shall obtayne mercy. Blessed are the pure in hart, for they shall see God. Blessed are the peacemakers, for they shalbe called the chyldren of God. Blessed are they whiche suffer persecution for ryghteousnes sake, for theyrs is the kyngdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsely saye all maner of euyll sayinges agaynst you for my sake: reioyce and be glad, for great is your rewarde in heauen: For so persecuted they the Prophetes whiche were before you.

¶ The order for the administration of the Lordes Supper or holy Communion.



O many as entende to be partakers of the holye Communion, shall signifie theyr names to the Curate ouernyght, or els in the morning afore the begynning of Morning prayer, or immediatly after.

And yf any of those be an open and notorious euyll liuer, so that the congregation by hym is offended, or haue done any wronge to his neyghbours by worde or dede: the Curate hauyng knowledge thereof, shall call hym, and aduertise hym in any wise not to presume to the Lordes Table, vntill he haue openlye declared him selfe to haue truely repented and amended his former naughtie lyfe, that the congregation maye thereby be satisfied whiche afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare hym selfe to be in full purpose so to do assone as he conueniently may.

The same order shall the Curate vse with those betwene whom he perceyueth malice and hatred to raigne, not suffering them to be partakers of the Lordes table, vntyll he knowe them to be reconciled. And if one of the parties so at variaunce, be content to forgeue from the bottome of his hart, all that the other hath trespassed agaynst hym, and to make amendes for that he himselfe hath offended, and the other partie wyl not be perswaded to a godly vnitie, but remayne styll in his frowardnes and malice: The Minister in that case ought to admit the penitent person to the holy Communion, and not hym that is obstinate.

The Table hauyng at the Communion tyme a fayre whyte lynnyn cloth vppon it, shall stande in the bodye of the Churche, or in the Chauncell, where Morning and Euenyng prayer be appointed to be sayd. And the Priest standyng at the North syde of the Table, shall say the Lordes prayer, with this Collect following.

Almightie

Almyghtie GOD, vnto whom all hartes be open, all desyres knowen, and from whom no secretes are hyd, clense the thoughtes of our hartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and worthyly magnifie thy holye name, through Christe our Lorde. Amen.

* Then shall the Priest rehearse distinctly all the ten commaundementes. And the people kneelyng, shall after euery commaundement aske Gods mercy for theyr transgression of the same, after this sort.

¶ The Minister.

GOD spake these wordes and sayde: I am the Lorde thy God. Thou shalt haue none other Gods but me.

¶ People.

Lorde haue mercy vppon vs, and encline our hartes to kepe this lawe.

¶ Minister.

Thou shalt not make to thy selfe any grauen Image, nor the lykenesse of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them nor worshyp them: For I the Lorde thy God am a gelous God, and visite the sinne of the fathers vppon the chyldren, vnto the thyrde and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue me and kepe my commaundementes.

¶ People.

Lorde haue mercye vppon vs, and encline our hartes to kepe this lawe.

¶The Miniſter.

Thou ſhalt not take the name of the Lord thy God in vayne: for the Lorde will not holde hym gyltleſſe that taketh his name in vayne.

¶People.

Lorde haue mercy vpon vs, and encline our. &c.

¶Miniſter.

Remember that thou kepe holy the Sabboth day. Sixe dayes ſhalt thou labour and do all that thou haſt to do, but the ſeuenth daye is the Sabboth of the Lorde thy God. In it thou ſhalt do no maner of worde, thou and thy ſonne, and thy daughter, thy manſeruaunt, and thy maydeſeruaunt, thy cattell, and the ſtranger that is within thy gates: for in ſixe dayes the Lorde made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day. Wherfore the Lorde bleſſed the ſeuenth day, and halowed it.

¶People.

Lorde haue mercy vpon vs, and encline our. &c.

¶Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the lande which the Lorde thy God geueth thee.

¶People.

Lorde haue mercy vpon vs, and encline our. &c.

¶Miniſter.

Thou ſhalt do no murther.

¶People.

Lorde haue mercy vpon vs, and encline our. &c.

¶Miniſter.

Thou ſhalt not commit adultry.

¶People.

Lorde haue mercy vpon vs, and encline our. &c.

¶Minister.

Thou shalt not steale.

¶People.

Lorde haue mercy vpon vs, and encline our. &c.

¶Minister.

Thou shalt not beare false witnesse agaynste thy neyghbour.

*People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

*Minister.

Thou shalt not couet thy neyghbours house.
Thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thyng that is his.

*People.

Lorde haue mercy vpon vs, and wrte all these thy lawes in our hartes, we beseeche thee.

¶Then shall folowe the Collecte of the daye, with one of these two Collectes folowyng for the Queene. The Priest standyng and saying.

¶Let vs pray.

ALmyghtie God, whose kyngdome is euerlastyng, and power infinite: Haue mercy vpon the whole congregation, and so rule the hartes of thy chosen seruaunt Elizabeth our Queene and gouernour, that she (knowyng whose minister she is) maye aboue all thynges seeke thyne honour and glory, and that we her subiectes (duely considerynge whose auctoritie she hath) maye faythfully serue, honour, and

humbly obey her, in thee, and for thee, according to thy blessed word, and ordinaunce: Through Jesus Christ our Lord, who with thee and the holy ghost, lyueth and raigneth euer one God, world without ende. Amen.

ALmightie and euerlasting God, we be taught by thy holy worde, that the hartes of kynges are in thy rule and gouernaunce, and that thou doest dispose and turne them as it seemeth best to thy godlye wysdome: We humbly beseech thee so to dispose and gouerne the hart of Elizabeth thy seruaunt, our Queene & gouernour, that in al her thoughtes wordes, and workes, she may euer seeke thy honour and glory, and studye to preserue thy people committed to her charge, in wealth, peace, and godlynes. Graunt this O mercyfull father, for thy deare sonnes sake Jesus Christ our Lorde.

Immediatly after the Colleges, the Priest shall reade the Epistle begynnyng thus.

The Epistle written in the Chapter of.

And the Epistle ended, he shall say the Gospell, begynnyng thus.

The Gospell written in the Chapter of.

And the Epistle and Gospell beyng ended, shall be sayde the Creede.

I Beleue in one GOD the father almyghtie, maker of heauen and earth, and of all thynges visible and inuisible: And in one Lorde Jesu Christe, the onlye begotten sonne of GOD, begotten of his father before all worldes, GOD of God, lyght of lyght, very God of very GOD, be-

gotten, not made, being of one substaunce with the father, by whom all thynges were made, who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy ghost, of the virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate, he suffred, and was buried, and the thirde day he arose againe according to the scriptures, and ascended into heauen, and sitteth at the ryght hande of the father, and he shall come agayne with glory to iudge both the quicke and the dead, whose kingdome shal haue none ende. And I beleue in the holy ghost, the Lorde and geuer of lyfe, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I loke for the resurrection of the dead, and the lyfe of the worlde to come. Amen.

¶ After the Crede, yf there be no Sermon, shall followe one of the Homelyes already set forth, or hereafter to be set forth by common authoritie.

And after such Sermon, Homely, or exhortation, the Curate shall declare vnto the people whether there be any Holydayes or Fastyngdayes in the weke folowyng, and earnestly exhort them to remember the poore, saying one or mo of these sentences folowyng, as he thynketh moste conuenient by his discretion.

Let your lyght so shyne before men, that they may see your good workes, and glorifie your father whiche is in heauen.

Lay not vp for your selues treasure vpon the

earth, where the ruſt and moth doth corrupt, and where theeues breake through and ſteale. But lay vp for your ſelues treaſures in heauen, where neither ruſt nor moth doth corrupt, and where theeues do not breake through and ſteale.

Whatſoeuer ye woulde that men ſhoulde do vnto you, euen ſo do vnto them. For this is the lawe and the Prophetes.

Not euery one that ſayeth vnto me, Lord, Lord, ſhall enter into the kyngdome of heauen: but he that doth the wil of my father which is in heauen.

Zache ſtode forth, and ſayde vnto the Lorde: Behold Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, I reſtore foure folde.

Who goeth a warfare at any tyme of his owne coſt? who planteth a vineyarde, and eateth not of the fruite therof? Or who feadeth a flocke, and eateth not of the mylke of the floche?

If we haue ſowen vnto you ſpirituall thynges, is it a great matter yf we ſhall reape your worldly thynges?

Do ye not know, that they which miniſter about holy thynges, liue of the ſacrifice? They whiche wayte of the aulter, are partakers with the aulter? Euen ſo hath the Lorde alſo ordayned, that they which preach the gospell, ſhould liue of the gospell.

He whiche ſoweth litle, ſhall reape litle, and he that ſoweth plenteouſly, ſhall reape plenteouſlye. Let euery man do accordyng as he is diſpoſed in his hart not grudging, or of neceſſitie, for God loueth a cheerefull geuer.

Let hym that is taught in the worde, miniſter

vnto hym that teacheth in all good thynges. Be not deceiued, God is not mocked. For whatsoeuer a man soweth, that shall he reape.

Whyle we haue tyme, let vs do good vnto all men, and specially vnto them whiche are of the householde of fayth. Gala

Godlynes is great ryches, yf a man be contented with that he hath. For we brought nothyng into the worlde, neither may we carry any thyng out. 1. Tim

Charge them whiche are ryche in this worlde, that they be redye to geue, and glad to distribute, laying vp in store for them selues a good foundacion against the time to come, that they may attayne eternall lyfe. 1. Tim

God is not vnryghteous, that he wyll forget your workes and labour that proceadeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto Saintes, and yet do minister. Heb

To do good, and to distribute, forget not, for with such sacrifices God is pleased. Heb

Who so hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him, howe dwelleth the loue of God in hym? 1. Joh

Geue almes of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee. Tob

Be merciful after thy power. If thou hast much geue plenteously. If thou hast litle, do thy diligence gladlye to geue of that lytle, for so gatherest thou thy selfe a good rewarde in the day of neede. Tob

He that hath pitie vpon the poore lendeth vnto the Lorde, and loke what he layeth out, it shalbe Prou

payde

payde hym agayne.

Blessed be the man that prouideth for the sicke and nedy, the Lorde shall deliuer hym in the tyme of trouble.

* Prouision for Christs congregation. 76.
Prayer for the Kyng. Homilies. 90.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens box. And vppon the offeryng dayes appointed, euery man and woman shall paye to the Curate the due and accustomed offerynges. After whiche done, the Priest shall saye.

¶ Let vs praye for the whole state of Christes Churche, militant here in the earth.

ALmyghtie and euerliuynge God, which by thy holye Apostle hast taught vs to make prayers and supplicatiõs, and to geue thankes for all men: we humblye beseche thee most mercyfullye to accepte our almes, and to receyue these our prayers which we offer vnto thy diuine Maiestie, beseechyng thee to inspire continually the vniuersall Churche with the spirite of trueth, vnitie, and concorde: And graunt that all they that do confesse thy holye name, may agree in the trueth of thy holye worde, and lyue in vnitie and godly loue. We beseche thee also to saue and defende all Christian kynges Princes, and Gouernours, and specially thy seruaunt Elizabeth our Quene, that vnder her we may be godly and quietly gouerned. And graunt vnto her whole counsayle, and to all that be put

in auctho̱ritie vnder hi̱m that they may truely and indifferently minister Iustice, to the punyshment of wickednes and vice, and to the mayntenaunce of Gods true religion and vertue. Geue grace (O heauenly father) to all Bysshoppes, Pastours, and Curates, that they may both by theyr lyfe and doctrine, set forth thy true and lyuely worde, and ryghtly and duely minister thy holy Sacramentes. And to all thy people geue thy heauenly grace, and especially to this congregation here presente, that with meeke hart and due reuerence, they may heare and receyue the holy worde, truely seruyng thee in holynes and ryghteousnes all the dayes of theyr lyfe. And we most humbly beseche thee of thy goodnesse (O Lorde) to comforte and succour all them whiche in this transitory lyfe be in trouble, sorowe, neede, sickenesse, or any other aduersitie. Graunt this O father for Iesus Christes sake our only mediatour and aduocate. Amen.

¶ Then shall folowe this exhortation, at certayne tymes when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feede at the Lordes Supper, vnto the whiche in Goddes behalfe I bydde you all that be here present, and beseche you for the Lorde Iesus Christes sake, that ye will not refuse to come thereto, beyng so louyngly called and bydden (GOD hym selfe). Ye knowe howe grieu[ous] and

and vnkynde a thyng it is, when a man hath prepared a ryche feast, decked his table, with all kynde of prouision, so that there lacked nothyng but the geastes to sitte downe, and yet they whiche be called, without any cause most vnthankefully refuse to come. Whiche of you in suche a case would not be moued? Who wolde not thynke a great iniury and wrong done vnto hym? Wherfore most dearely beloued in Christ, take ye good heede, lest ye withdrawyng your selues from this holye supper, prouoke Gods indignation agaynst you. It is an easy matter for a man to saye, I will not communicate, because I am otherwyse letted with worldlye busines. But suche excuses be not so easyly accepted and alowed before God. If a man saye, I am a greeuous sinner, and therefore am afrayde to come. Wherfore then do you not repent & amende? When God calleth you, be you not ashamed to say you will not come? When you shoulde returne to God, will you excuse your selfe and say that you be not redy? Consider earnestlye with your selues howe lytle suche fayned excuses auayle before God. They that refused the feast in the Gospell, because they hadde bought a farme, or woulde trye theyr yokes of Oxen, or because they were maryed, were not so excused, but counted vnworthy of the heauenlye feast. I for my part am here present, and accordyng vnto myne office, I byd you in the name of GOD, I call you in Christes behalfe, I exhort you as you loue your owne saluation, that ye will be partakers of this holye Communion. And as the sonne of God dyd vouchesafe to peelde vp his soule by death vppon the Crosse for your health:

euen so it is your duetie to receyue the Communion together in the remembraunce of his death, as he him selfe commaunded. Nowe yf you will in no wyse thus do, consider with your selues howe great iniury you do vnto God, and howe sore punyshment hangeth ouer your heades for the same. And where as you offende God so sore in refusyng this holy banquet, I admonishe, exhort, and beseech you, that vnto this vnkyndnesse ye wyll not adde any more, which thing ye shal do, if ye stande by as gasers and lokers on them that do communicate, and be no partakers of the same your selues. For what thyng can this be accompted els, then a further contempt and vnkyndnes vnto God? Truely it is a great vnthankefulnes to say nay when ye be called: but the fault is much greater when men stand by, and yet wyll neyther eate nor drinke this holy Communion with other. I pray you what can this be els, but euen to haue the miseries of Christ in derision? It is sayde vnto all: Take ye, and eate, take and drinke ye all of this, do this in remembraunce of me. With what face then, or with what countenaunce shall ye heare these wordes? What wyl this be els, but a neglectyng, a despysyng, and mockyng of the Testament of Christ? Wherfore, rather then you shoulde so do, depart you hence, and geue place to them that be godly disposed. But when you departe, I beseche you ponder with your selues from whom you depart. Ye depart from the Lordes table, ye depart from your brethren, and from the banquet of most heauenly foode. These thinges if ye earnestly consider, ye shal by gods grace returne a better mynde. For the obteynyng wherof, we

shall make our humble petitions whyle we shal re-
ceyue the holy Communion.

¶ When sometime shalbe sayde this also, at the discretion of the Curate.



Derely beloued, forasmuche as our duetie is to render to al-
mightie God our heauenly fa-
ther moste hartie thankes, for that he hath geuen his sonne our Sauiour Iesus Christ, not only to dye for vs, but also to be our spirituall foode and sus-
naunce, as it is declared vnto vs, as well by Gods worde, as by the holy Sacramentes of his blessed body and bloud, the which beyng so comfortable a thyng to them whiche receyue it worthyly, and so daungerous to them that wyll presume to receyue it vnworthyly. My duetie is to exhort you to consider the dignitie of the holy misterie, and the great perill of the vnworthy receyuyng therof, and so to search and examine your owne consciences, as you shoulde come holy and cleane to a moste godly and heauenly feast. So that in no wyse you come but in the mariage garment, required of God in holy Scripture, and so come and be receyued as worthy partakers of suche a heauenly table. The way and meanes therto is. First to examine your liues and conuersation by the rule of Gods commaundements. And whersin soeuer ye shall perceyue your selues to haue offended, either by wyll, worde, or deede, there bewayle your owne sinfull liues, confesse your selues to almightie God, with full purpose of amendment of lyfe. And if ye shall perceyue

your offences to be suche, as be not onlye agaynst god, but also against your neighbours, then ye shal reconcile your selues vnto them, redye to make restitution and satisfaction, accordyng to the vttermost of your powers, for all iniuries and wronges done by you to any other, and likewise beyng redy to forgeue other that haue offended you, as you wouldе haue forgeuenes of your offences at Gods handе. For otherwyse the receyuyng of the holy Communion doth nothyng els but encrease your dampnation. And because it is requisite that no man shouldе come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: Therfore if there be any of you, whiche by the meanes aforesayde, can not quiet his owne conscience, but requireth further comfort or counsell, then let hym come to me, or to some other discrete and learned minister of Gods word, and open his griefe, that he may receyue suche ghostly counsayle, aduice, and comfort, as his conscience may be relieued, & that by the ministerie of Gods worde, he may receyue comfort, and the benefite of absolution, to the quieting of his conscience, and auoydyng of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lorde, ye that mynde to come to the holy Communion of the body and bloud of our Sauiour Christ, muste consider what S. Paule writeth to the Corinthians, howe he exhorteth all persons diligently to trye and examine them selues before they presume

to eate of that breade, and drynke of that cuppe. For as the benefite is great, yf with a truely penitent hart and lyuely fayth we receyue that holye Sacrament, for then we spiritually eate the flesh of Christ, and drynke his bloud, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs: So is the daunger great, yf we receyue the same vnworthyly, for then we be guilty of the body and bloud of Christ our Sauiour, we eate and drynke our owne dampnation, not consideryng the Lordes bodye, we kyndle Gods wrath agaynst vs, we prouoke hym to plague vs with diuers diseases and sundry kyndes of death. Therfore yf any of you be a blasphemer of God, an hynderer or slaunderer of his worde, an adulterer, or be in malice or enuie, or in any other greeuous crymne, bewayle your sinnes, and come not to this holy Table, lest after the takyng of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fyll you full of all iniquities, and bryng you to destruction both of body and soule. Judge therefore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes paste. Haue a lyuely and stedfast fayth in Christ our Sauiour. Amende your liues, and be in perfect charitie with all men, so shal ye be meete partakers of those holy misteries. And aboue all thynges ye muste geue moste humble and hartie thankes to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our Sauiour Christ both God and man, who dyd humble hym selfe euen to the death vppon the crosse for vs miserable sinners, whiche

lay in darknes and shadow of death, that he myght make vs the chyldren of God, and exalt vs to euerlastyng lyfe. And to thende that we shoulde alway remember the exceedyng great loue of our master and only Sauiour Jesu Christ, thus dying for vs, and the innumerable benefites (whiche by his precious bloudsheddyng) he hath obteyned to vs, he hath instituted and ordeyned holy misteries, as pledges of his loue, and continuall remembraunce of his death, to our great and endlesse comfort. To hym therefore with the father and the holy ghost, let vs geue (as we are moste bounden) continuall thankes, submitting our selues wholly to his holye wyll and pleasure, and studying to serue hym in true holynes and ryghteousnes all the dayes of our lyfe. Amen.

¶ Then shall the Priest say to them that come to receyue the holy Communion.

YOu that do truely and earnestly repent you of your sinnes, and be in loue and charitie with your neyghbours, and intende to leade a newe lyfe, folowyng the commaundementes of God, and walkyng from henceforth in his holy wayes: Draw nere, and take this holy Sacrament to your comfort, make your humble confession to almightie God before this congregation here gathered together in his holy name, meekely kneelyng vpon your knees.

¶ Then shall this generall confession be made, in the name of all those that are myndyd to receyue the holy Communion, eyther by one of them, or els by one of the Minis-

stors, or by the Priest him selfe, all kneelyng humbly vpon theyr knees.

ALmightie God, father of our Lorde Iesus Christ, maker of all thynges, iudge of al men, we knowledge and bewayle our manyfolde sinnes and wyckednesse, whiche we from tyme to tyme most greeuously haue committed by thought, worde, and deede, agaynst thy diuine Maiestie, prouokyng most iustly thy wrath and indignation agaynst vs: We do earnestly repent, and be hartyly sory for these our misdoynges, the remembraunce of them is greeuous vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercy vpon vs most mercyfull father, for thy sonne our Lorde Iesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter serue and please thee in newenes of lyfe, to the honour and glory of thy name, through Iesus Christ our Lorde. Amen.

¶ Then shall the Priest, or the Bysshop, beyng present, stande vp, and turnyng hym selfe to the people, say thus.

ALmightie GOD our heauenly father, who of his great mercy hath promysed forgeuenesse of sinnes to all men, which with hartie repentaunce and true fayth turne vnto him, haue mercy vpon you, pardon and delyuer you from all your sinnes, confirme and strength you in all goodnes, and bryng you to euerlastyng lyfe, through Iesus Christ our Lorde. Amen.

¶ Then shall the Priest also say.

Heare what comfortable wordes our Saviour Christ saieth to all that truely turne to hym. Come vnto me all that trauaple and be heauy laden, and I shall refreshe you. So God loued the worlde, that he gaue his onlye begotten sonne, to thende that all that beleue in hym, shoulde not perishe, but haue lyfe euerlastyng.

¶ Heare what Saint Paule saieth.

This is a true saying, and worthy of all men to be receyued, that Jesus Christ came into the worlde to saue sinners.

¶ Heare also what Saint John saieth.

If any man sinne, we haue an aduocate with the father, Jesus Christe the ryghteous, and he is the propiciation for our sinnes.

¶ After the whiche, the Priest shall proceede, saying.

Lyft vp your hartes.

¶ Aunswere.

We lyft them vp vnto the Lorde.

℣ Priest.

Let vs geue thankes vnto our Lorde God.

¶ Aunswere.

It is meete and ryght so to do.

℣ Priest.

It is very meete, ryght, and our bounden duetie that we shoulde at all times and in all places, geue thankes vnto thee, O Lorde, holy father, almyghtie euerlastyng God.

¶ Here shall folowe the Proper Preface, accordyng to the tyme, yf there be any specially appoynted. Or els immediatly shall folowe: Therfore with Angels, &c.

¶ Upon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou dyddeſt geue Ieſus Chriſt thyne onlye ſonne, to be borne as this day for vs, who by the operation of the holy ghoſt, was made very man, of the ſubſtaunce of the virgin Mary his mother, and that without ſpotte of ſinne, to make vs cleane from all ſinne. Therfore with Angels. &c.

¶ Upon Eaſter day, and ſeuen dayes after.



But chiefely are we bounde to prayſe thee for the glorious reſurrection of thy ſonne Ieſus Chriſt our Lorde, for he is the verye Paſcall Lambe whiche was offered for vs, and hath taken away the ſinne of the worlde, who by his death hath deſtroyed death, and by his ryſyng to lyfe agayne, hath reſtored to vs euerlaſting lyfe. Therfore with Angels. &c.

¶ Upon the Aſcention day, and ſeuen dayes after.

THrough thy moſte dearely beloued ſonne Ieſus Chriſt our Lorde, who after his moſte glorious reſurrection, manyfeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thyther myght we alſo aſcende, and raigne with hym in glory. Therfore with Angels. &c.

¶ Upon

¶ Upon Whitsunday, and vi. dayes after.

THrough Jesus Christ our Lord, according to whose most true promise the holy ghost came downe this day from heauen, with a sodayne great sounde, as it hadde ben a myghtie wynde, in the lykenesse of fiery tongues, lyghtyng vpon the Apostles, to teache them, and to leade them to all trueth, geuyng them both the gyft of dyuers languages, and also boldenesse, with feruent zeale, constantly to preache the Gospell vnto all nations, whereby we are brought out of darknesse and errour, into the cleare lyght and true knowledge of thee, and of thy sonne Jesus Christ. Therfore with Angels. &c.

¶ Upon the feast of Trinitie only.

IT is verye meete, ryght, and our bounden duetie, that we shoulde at all tymes, and in all places, geue thankes to thee, O Lorde, almightie and euerlasting God, whiche art one God, one Lorde, not one onlye person, but three persons in one substaunce. For that which we beleue of the glory of the father, the same we beleue of the sonne, and of the holy ghost, without any difference or inequalitie. Therefore with Angels. &c.

After whiche Prefaces, shall folowe immediatly.

¶ Therfore with Angels and Archangels, & with all the company of heauen, we laude and magnifie thy glorious name, euermore prayeng thee and

saying: Holy, holy, holy, Lorde God of Hostes. Heauen and earth are full of thy glory. Glory be to thee, O Lorde most high.

¶ Then shall the Priest, kneelyng downe at Gods boorde, say in the name of them that shal receyue the Communion, this prayer folowyng.

WE do not presume to come to this thy Table (O mercyfull Lord) trustyng in our owne ryghteousnes, but in thy manyfold and great mercies. we be not worthy so muche as to gather vp the crumbes vnder thy table: But thou art the same Lorde, whose propertie is alwayes to haue mercy, graunt vs therefore (gracious Lorde) so to eate the flesshe of thy deare sonne Jesus Christ, and to drinke his bloud, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious bloud, and that we may euermore dwell in hym, and he in vs. Amen.

¶ Then the Priest standyng vp, shall say as followeth.

ALmightie God our heauenly father whiche of thy mercy dyddest geue thyne onlye sonne Jesus Christ to suffer death vpon the crosse for our redemption, who made there by his one oblation of hym selfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sinnes of the whole worlde, and dyd institute, and in his holy Gospell commaunde vs, to continue a perpetuall memory

of that his precious death vntyll his commyng a-gayne. Heare vs. O mercyfull father, we beseche thee, and graunt, that we receyuyng these thy creatures of bread and wyne, accordyng to thy sonne our Sauiour Iesu Christes holy institution, in remembraunce of his death and passion, may be partakers of his most blessed body and bloud: who in the same nyght that he was betrayed, toke bread, and when he had geuen thankes, he brake it, and gaue it to his disciples, saying: Take, eate, this is my body which is geuen for you, do this in remembraunce of me. Lyke wyse, after supper he toke the cuppe, and when he had geuen thankes, he gaue it to them, saying: Drinke ye all of this, for this is my bloud of the newe Testament, whiche is shed for you and for many, for remission of sinnes, do this as ofte as ye shall drynke it, in remembraunce of me.

¶ Then shall the Minister fyrst receyue the Communion in both kyndes hym selfe, and nexte delyuer it to other Ministers, yf any be there present (that they maye helpe the chiefe Minister) and after to the people in theyr handes kneelyng. And when he delyuereth the bread, he shall say.

The body of our Lorde Iesus Christe whiche was geuen for thee, preserue thy body and soule into euerlastyng lyfe: And take and eate this in remembraunce that Christ dyed for thee, and feede on hym in thy harte by fayth, with thankes geuyng.

¶ And the Minister that delyuereth the cuppe, shall say.

The bloud of our Lord Jesus Christ which was shedde for thee, preserue thy bodye and soule into euerlasting life: And drinke this in remembraunce that Christes bloudde was shedde for thee, and be thankefull.

Then shall the Priest say the Lordes prayer, the people repeating after hym euery petition.

¶ After shalbe sayde as followeth.

O Lorde and heauenly father, we thy humble seruauntes entierlye desire thy fatherly goodnes, mercyfully to accept this our sacrifice of prayse and thankesgeuing, most humbly beseching thee to graunt, that by the merites and death of thy sonne Jesus Christ, and through fayth in his bloud, we and all thy whole Churche, may obteyne remission of our sinnes, and all other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodyes, to be a reasonable, holy, and lyuely Sacrifice vnto thee, humbly beseechyng thee, that all we whiche be partakers of this holy Communion, may be fulfylled with thy grace and heauenly benediction. And although we be vnworthy through our manyfolde sinnes, to offer vnto thee any sacrifice: yet we beseche thee to accept this our bounden duetie and seruice, not weyghyng our merites, but pardonyng our offences, through Jesus Christ our Lorde, by whom and with whom, in the vnitie of the holy ghost, all honour and glory be vnto thee O father almightie, worlde without ende. Amen.

¶ Or this.



Almightie and euerliuing god, we moſt hartyly thanke thee, for that thou doeſt vouchſafe to feede vs, whiche haue duely receyued theſe holy miſteries, with the ſpirituall foode of the moſt precious body and bloud of thy ſonne our Sauiour Ieſus Chriſt, and doeſt aſſure vs therby of thy fauour and goodnes towarde vs, & that we be very members incorporate in thy miſticall body, which is the bleſſed company of all faythfull people, and be alſo heyres through hope of thy euerlaſtyng kyngdome, by the merites of the moſt precious death and paſſion of thy deare ſonne: we nowe moſt humbly beſeche thee, O heauenly father, ſo to aſſiſt vs with thy grace, that we may continue in that holy felowſhip, and do all ſuch good workes as thou haſt prepared for vs to walke in, through Ieſus Chriſt our Lorde, to whom with thee and the holy ghoſt, be all honour and glory, world without ende, Amen.

¶ Then ſhalbe ſayde or ſong.



Glory be to God on hygh. And in earth peace, good will towardes men. We prayſe thee, we bleſſe thee, we worſhip thee, we glorifie thee, we geue thankes to thee for thy glory, O Lorde God heauenly father, God the father almightie, O Lorde the only begotten ſonne of Ieſu Chriſte, O Lorde God, lambe of God, ſonne of the father, that

taketh away the sinnes of the worlde, haue mercy vpon vs: Thou that taketh away the sinnes of the worlde, haue mercy vppon vs: Thou that taketh away the sinnes of the worlde, receyue our prayer: Thou that sittest at the right hande of God the father, haue mercy vpon vs, for thou onlye art holy, thou only art the Lorde, thou onlye (O Christ) with the holy ghost, art most high in the glory of God the father. Amen.

¶ Then the Priest, or the Bysshop yf he be present, shall let them depart with this blessyng.

THe peace of God which passeth al vnderstandyng, kepe your hartes and myndes in the knowledge and loue of God, and of his sonne Iesu Christ our Lorde, and the blessyng of God almightie, the father, the sonne, and the holy ghost, be amongst you, and remayne with you alwayes. Amen.

¶ Colleges to be sayde after the Offertorie, when there is no Communion, euery such day one. And the same may be sayde also as often as occasion shall serue, after the Colleges eyther of Morning and Euenyng prayer, Communion or Letany, by the discretion of the Minister.

STyll vs mercyfullye, O Lorde, in these our supplications and prayers, and dispose the way of thy seruauntes towarde the attainement of euerlastyng saluation, that among all the chaunges and chaunces of this mortall lyfe, they may euer be defended by thy moste gracious and redye helpe, throughe Christ our Lorde. Amen.

O Almightie Lorde and euerlyuyng God, vouchsafe we beseche thee, to directe, sanctifie, and gouerne, both our hartes and bodyes, in the wayes of thy lawes, and in the workes of thy commaundementes, that through thy most myghtie protection both here and euer, we maye be preserued in bodye and soule, through our Lorde and Sauiour Jesus Chryst. Amen.

GRaunt we beseche thee almightie God, that the wordes whiche we haue harde this daye with our outward eares, may through thy grace be so grafted inwardly in our hartes, that they maye bryng forth in vs the fruite of good lyuyng, to the honour and prayse of thy name, through Jesus Chryst our Lord. Amen.

PReuent vs (O Lorde) in all our doynges, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begon, continued, and ended in thee, we maye glorifie thy holye name, and finally by thy mercye obteyne euerlasting lyfe, through Jesus Chryst our Lord. Amen.

ALmightie God, the fountayne of all wisdome, which knowest our necessities before we aske, & our ignorance in askyng, we beseech thee to haue compassion vpon our infirmities, & those thynges which for our vnworthynes we dare not, and for our blyndnes we can not aske, vouch-

bouchsafe to geue vs, for the worthynesse of thy sonne Iesus Christ our Lorde. Amen.

ALmyghtie God, which hast promised to heare the petitions of them that aske in thy sonnes name: we beseeche thee mercyfully to encline thyne eares to vs that haue made nowe our prayers and supplications vnto thee, & graunt that those thinges whiche we haue faythfully asked accordyng to thy wyll, may effectually be obteyned, to the releefe of our necessitie, and to the settyng forth of thy glory, through Iesus Christ our Lorde. Amen.

¶ Vppon the holydayes, yf there be no Communion, shall be sayde all that is appoynted at the Communion, vntyll the ende of the Homelye, concludyng with the generall prayer for the whole state of Christes Churche militaunt here in earth, and one or mo of these Collectes before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lordes supper, excepte there be a good number to communicate with the Priest, accordyng to his discretion.

And if there be not aboue twentie persons in the Parysshe of discretion to receyue the Communion: yet there shall be no Communion, except foure or three at the least communicate with the Priest. And in Cathedrall and Collegiate Churches, where be many Priestes and Deacons, they shall all receyue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, whiche any person hath, or myght haue in the bread and wyne, it shall suffise that the bread be such, as is vsuall to be eaten at the Table with other meates, but the best and purest wheate bread, that conueniently may be gotten. And yf any of the bread or wyne remayne, the Curate shall haue it to his owne vse.

The bread and wyne for the Communion, shalbe prouided by the Curate and the Churchwardens, at the charges of the parysshe, and the parysshe shalbe discharged of suche summes of money, or other dueties, whiche hytherto they haue payde for the same, by order of theyr houses euerye Sunday.

And note, that euery parishioner shall communicate at the least thryse in the yere, of whiche Easter to be one, and shall also receyue the Sacramentes, and other rytes, accordyng to the order in this booke appoynted. And yerely at Easter, euery parishioner shall recken with his Parson, Vicar, or Curate, or his, or theyr deputie or deputies, and pay to them or him, all ecclesiasticall dueties, accustomably due, then and at that tyme to be payde.

¶ The Miniſtration of Baptiſme, to be vſed in the Churche.



It appeareth by auncient wryters, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two tymes in the yere: at Eaſter, and Whitſontyde. At whiche tymes it was openlye miniſtred, in the preſence of all the congregation, whiche cuſtome (nowe beyng growen out of vſe,) although it can not for many conſiderations be well reſtored agayne, yet it is thought good to folowe the ſame as nere as conueniently may be: wherefore the people are to be admoniſhed, that it is moſte conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, and other holye dayes, when the moſt number of people may come together, aſwell for that the congregation there preſent may teſtifie the receyuyng of them that be newly baptiſed into the number of Chriſtes Churche, as alſo becauſe in the Baptiſme of infantes, euery man preſent may be put in remembraunce of his owne profeſſion made to GOD in his Baptiſme.

For whiche cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſhe tongue. Neuertheleſſe (if neceſſitie ſo require) chyldren maye at all tymes be baptiſed at home.

¶ When there are children to be baptised upon the Sunday or holyday, the parentes shall geue knowledge ouernyght, or in the mornyng, afore the beginnyng of mornyng prayer, to the Curate, and then the Godfathers and Godmothers and people with the children, shall be ready at the Font, either immediatly after the last lesson at Mornyng prayer, or els immediatly after the last lesson at Euenyng prayer, as the Curate by his discretion shall appoynt. And then standyng there, the Priest shall aske whether the children be baptised or no. If they answere no. Then shall the Priest say thus.

DEarely beloued, forasmuch as all men be conceyued and borne in synne, and that our sauiour Christ sayeth, none can enter into the kingdome of God (except he be regenerate, & borne a new of water and the holye ghost:) I beseche you to call vpon GOD the father, through our Lorde Iesus Christ, that of his bounteous mercy, he will graunt to these children, that thing whiche by nature they can not haue, that they may be baptised with water and the holye ghost, and receyued into Christes holy Churche, and be made liuely membres of the same.

¶ Then the Priest shall say.

¶ Let vs pray.

ALmightie and euerlastyng God, whiche of thy great mercy dyddest saue Noe and his familie in the Arke from perishyng by water, and also dyddest safely leade the

figured therby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Iesus Christ, didest sanctifie the floud Iordan and all other waters, to the misticall washyng away of synne: we beseche thee for thy infinite mercies, that thou wilt mercifully loke vpon these chyldren, sanctifie them and washe them with thy holy ghost, that they beyng deliuered from thy wrath, may be receiued into the Arke of Christes Churche, and beyng stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the lande of euerlasting life, there to raigne with thee, world without ende, through Iesus Christ our Lorde. Amen.

ALmightie and immortall God, the ayde of all that nede, the helpe of all that flee to thee for succour, the lyfe of them that beleue, and the resurrection of the dead: we call vpon thee for these infantes, that they comming to thy holy baptisme, may receyue remission of their sinnes by spirituall regeneration. Receyue them (O Lorde) as thou hast promised by thy welbeloued sonne, saying: Aske and you shall haue, seeke and you shall synde, knocke, and it shalbe opened vnto you. So geue nowe vnto vs that aske. Let vs that seeke, synde. Open the gate vnto vs that knocke, that these infantes may enioy the euerlastyng benediction of thy heauenly washyng, and may come to the eternall kingdome, which thou hast promised by Christ our Lorde. Amen.

¶ Then shall the Priest say: Hence the wordes of the Gospell

AT a certayne tyme they brought childzen vnto Christ that he shoulde touche them, and his Disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayd vnto them: suffer little chyldzen to come vnto me and forbyd them not, for to suche belongeth the kyngdome of God. Verily I say vnto you, whosoeuer doth not receyue the kyngdome of God as a little childe, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the Gospell is read, the Minister shall make this exhortation vpon the wordes of the Gospell.

BRendes, you heare in this Gospell the wordes of our Sauiour Christ, that he cõmaunded the chyldzen to be brought vnto hym: How we he blamed those that woulde haue kept them from hym: How we he exhorted all men to folowe theyr innocencie. Ye perceyue how we by his outwarde gesture and dede, he declared his good wyll towarde them. For he embraced them in his armes, he layde his handes vpon them, and blessed them: doubt ye not therefore, but earnestly beleue, that he hath lykewise fauourably receyued these present infantes, that he hath embraced them with the armes of his mercy, that he wil geue vnto them the blessing of eternall lyfe, and make them partakers of his euerlastyng kingdome. Wherefore we being thus perswaded of the good wyll of our heauenly father, towarde these infantes, declared by his sonne Jesus Christ, and

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eth this charitable worke of ours, in bryngyng these chyldren to his holy baptisme, let vs faythfully and deuoutly geue thankes vnto hym, and say.

ALmyghtie and euerlastyng God, heauenly father, we geue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: encrease this knowledge, & confirme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlastyng saluation, through our Lorde Iesus Christ, who liueth and raigneth with thee and the holy spirite, nowe and euer. Amen.

¶ Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WEbeloued frendes, ye haue brought these chyldren here to be Baptised, ye haue prayed that our Lorde Iesus Christ woulde vouchsafe to receyue them, to laye his handes vppon them, to blesse them, to release them of their sinnes, to geue them the kyngdome of heauen, and euerlastyng lyfe: ye haue harde also that our Lorde Iesus Christ hath promised in his Gospell, to graunt all these thynges that ye haue prayed for: whiche promyse he for his part wyll moste surely kepe and performe. wherefore after this promyse made by Christe, these infantes muste also faythfully for their part, promyse by you that be their surtyes, that they wyll forsake the deuyll and all his workes, and constantly beleue Goddes holye

worde, and obediently kepe his commaundementes.

¶ Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowyng.

Doest thou forsake the Deuyll and all his workes, the hayne pompe and glory of the worlde, with all couetous desires of the same, the carnall desires of the flesshe, so that thou wylt not folowe nor be ledde by them?

¶ Aunswere.

I forsake them all.

¶ Minister.

Doest thou beleue in God the father almyghtie, maker of heauen and earth. And in Jesus Christ his onlye begotten sonne our Lorde; and that he was conceyued by the holy ghost, borne of the virgin Mary: that he suffered vnder Poncius Pilate, was crucified, dead & buryed: that he went downe into hell, and also dyd ryse agayne the thyrde day: that he ascended into heauen, and sitteth at the right hand of God the father almyghtie, and from thence he shall come agayne at the ende of the worlde, to iudge the quicke and the dead? And doest thou beleue in the holy ghoste, the holy Catholique Churche, the Communion of Saintes, the remission of sinnes, the resurrection of the flesshe, and euerlastyng life after death?

¶ Aunswere.

All this I stedfastly beleue.

¶ Minister.

Wylt thou be baptised in this fayth?

¶ Aunswere.

That is my desyre.

¶ Then the Priest shall say.

MErcyfull God, graunt that the olde Adam in these chyldren maye be so buryed, that the newe man may be rayled vp in them. Amen.

Graunt that all carnall affections may dye in them, and that all thynges belongyng to the spirite, may lyue and growe in them. Amen.

Graunt that they may haue power and strength to haue victory, and to triumph against the deuyll, the worlde, and the flesshe. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, maye also be endued with heauenly vertues, and euerlastyngly rewarded thorowe thy mercy, O blessed Lord God, who doest lyue and gouerne all thynges, worlde without ende. Amen.

ALmyghtie euerliuyng God, whose most dearely beloued sonne Jesus Christ, for the forgeuenesse of our sinnes, dyd shedde out of his moste precious side both water and bloud, and gaue commaundement to his disciples, that they shoulde go teache all nations, and baptise them in the name of the father, the sonne, and of the holy ghost: Regarde we beseech thee, the supplications of thy congregation, and graunt that all thy seruauntes which shalbe baptised in this water, may receyue the fulnesse of thy grace, and euer remayne in the number of thy faithfull and elect children, through Jesus Christ our Lorde.

¶ Then the Priest shall take the chylde in his handes, and aske the name, and namyng the chylde, shall dippe it in the water, so it be discretely and warely done, saying.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ And yf the chylde be weake, it shall suffise to powre water vpon it, sayeng the forsayde wordes.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ Then the Priest shall make a crosse vpon the chyldes forehead, sayeng.

WE receyue this chylde into the congregation of Christes flocke, and do signe hym with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christ crucified, and manfully to fyght vnder his banner agaynst sinne, the worlde, and the deuyll, and to continue Christes faythfull souldiour and seruaunt vnto his lyues ende. Amen.

¶ Then shall the Priest say.

SEyng now we dearely beloued brethren, that these chyldren be regenerate and grafted into the body of Christes congregation, let vs geue thankes vnto God for these benefites, and with one accorde make our prayers vnto almyghtie God, that they maye leade the rest of theyr lyfe accordyng to this begynnyng.

¶ Then shalbe sayde.

Our father which art in heauen. &c.

¶ Then shall the Priest say.

WE yelde thee hartie thankes most mercyfull father, that it hath pleased thee to regenerate this infant with thy holye spirite, to receyue hym for thyne owne chylde by adoption, and to incorporate hym into thy holy congregation. And humbly we beseche thee to graunt that he beyng dead vnto sinne, and liuyng vnto ryghteousnes, and beyng

beyng buryed with Christ in his death, may crucifie the olde man, and vterly abolyshe the whole bodye of sinne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection. So that finally with the residue of thy holy congregation, he may be inheritour of thyne euerlastyng kyngdome, through Christ our Lorde. Amen.

¶ At the last ende, the Priest callyng the Godfathers and Godmothers together, shall say this shorte exhortation following.

FOrasmuche as these chyldren haue promised by you to forsake the Deuill and all his workes, to beleue in God, and to serue hym: you must remember that it is your partes and dueties to see that these infantes be taught, so sone as they shalbe able to learne, what a solemne bowe, promyse, and profession, they haue made by you: and that they may knowe these thynges the better, ye shall cal vpon them to heare Sermons: and chiefely ye shall prouide that they may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englyshe tongue, and all other thynges whiche a Christian man ought to knowe and beleue, to his soule health: and that these chyldren maye be vertuously brought vp, to leade a godly & a Christian lyfe, remembryng alway that baptisme doth represent vnto vs our profession, whiche is, to folowe the example of our Sauiour Christ, and to be made lyke vnto hym: that as he dyed and rose agayne for vs, so shoulde we whiche are baptized, dye from sinne, and ryse agayne vnto righteousnes, continually mortifying all our euyll and

corrupt affections, and dayly proceading in all vertue and godlynes of lyuyng.

¶ The Miniſter ſhall commaunde that the children be brought to the Byſhop, to be confirmed of him, ſo ſone as they can ſay in theyr vulgare tongue, the Articles of the fayth, the Lordes prayer, and the ten commaundementes, and be further inſtructed in the Cathechiſme ſet forth for that purpoſe, according as it is there expreſſed.

¶ Of them that be Baptiſed in priuate houſes in tyme of neceſsitie.

¶ The Paſtours and Curates ſhall ofte admonithe the people, that they deferre not the Baptiſme of infantes any longer then the Sunday, or other holyday next after the chylde be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by hym approued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they Baptiſe not chyldren at home in theyr houſes. And when great nede ſhall compell them ſo to do, that then they miniſter it on this faſhion.

First let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the tyme will ſuffer. And then one of them ſhall name the chylde, and dip hym in the water, or poure water vpon hym, ſaying theſe wordes.

N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

¶ And let them not doubt, but that the chylde is baptiſed, lawfully and ſufficiently baptiſed, and ought not to be baptiſed agayne in the Churche. But yet neuertheleſſe, yf the chylde whiche is after this ſort baptiſed, do afterwarde lyue, it is expedient that he be brought into the Churche, to the intent the Prieſt may examine and trye whether the chylde be lawfully baptiſed or no. And if thoſe that bring any chylde to the Church, do anſwere that he is already baptiſed: then ſhall the Prieſt examine them further,

By whom the chylde was baptised?

Who was present when the child was baptised?

Whether they called vppon God for grace and succour in that necessitie?

With what thyng or what matter they did baptise the chylde?

With what wordes the chylde was baptised?

Whether they thinke the chylde to be lawfully and perfectly baptised?

¶ And yf the Minister shall proue by the aunsweres of such as brought the childe, that all thinges were done as they ought to be: Then shall not he Christen the chylde agayne, but shall receyue hym as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case ye haue done wel, and according vnto due order, concerning the baptising of this childe, whiche beyng borne in originall sinne, and in the wrath of God, is nowe by the lauer of regeneration in baptisme, receyued into the number of the chyldren of God, and heyres of euerlasting life: for our Lord Jesus Christ, doth not denie his grace and mercy vnto suche infantes, but most louingly doth call them vnto him, as the holy Gospell doth witnesse to our comfort, on this wise.

AT a certayne tyme they brought chyldren vnto Christ, that he shoulde touche them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased and said vnto them: Suffer little chyldren to come vnto me, and

forbyd them not, for to suche belongeth the kyngdome of God. Verily I say vnto you, whosoeuer doth not receyue the kyngdome of God as a lyttle chylde, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them and blessed them.

¶ After the Gospell is read, the Minister shall make this exhortation vpon the wordes of the Gospell.

Brethren, you heare in this Gospell the wordes of our Sauiour Christ, that he commaunded the chyldren to be brought vnto hym: Howe he blamed those that woulde haue kept them from hym: Howe he exhorted all men to folowe theyr innocencie. Ye perceyue howe by his outwarde gesture and deede he declared his good wyll towarde them. For he embraced them in his armes, he layde his handes vpon them, and blessed them: doubt ye not therefore, but earnestly beleue, that he hath likewise fauourably receiued this present infant, that he hath embraced hym with the armes of his mercy, that he hath geuen vnto hym the blessyng of eternall life, and made him partaker of his euerlasting kyngdome. Wherefore we beyng thus perswaded of the good wyll of our heauenly father, declared by our lorde Iesus Christ, towardes this infant, let vs faythfully and deuoutly geue thankes vnto hym, and say the prayer which the lord himselfe taught, and in declaration of our faythe, let vs rehearse the articles contayned in our Crede.

¶ Here the Minister with the Godfathers and Godmothers

Our father whiche art in heauen, &c.

¶ Then shall the Priest demaunde the name of the chylde, whiche beyng by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this chylde, forsake the Deuyll and all his workes, the vayne pompe and glory of the worlde, with all the couetous desires of the same, the carnall desires of the flesshe, and not to folowe and be led by them?

¶ Answere.

I forsake them all.

¶ Minister.

Doest thou in the name of this chylde professe this fayth, to beleue in God the father almyghtie maker of heauen and earth. And in Iesus Christ his onely begotten sonne our Lorde: and that he was conceyued by the holy ghost, borne of the virgin Mary: that he suffered vnder Pountius Pilate, was crucified, dead & buryed: that he went downe into hell, and also dyd ryse agayne the thyrde day: that he ascended into heauen, and sitteth at the right hand of God the father almightie: and from thence he shall come agayne at the ende of the worlde, to iudge the quycke and the dead? And do you in his name beleue in the holy ghost, the holy Catholique Churche, the Communion of Saintes, the remission of sinnes, Resurrection and euerlastyng life after death?

¶ Answere.

I do stedfastly beleue.

¶ Let vs pray.

ALmighty and euerlastyng God, heauenly father, we geue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: encrease this knowledge, and confyrme this fayth in vs euermore: Geue thy holy spirite to this infante, that he beyng borne agayne, and beyng made heyre of euerlastyng saluation, throughe our Lorde Jesus Christ, may continue thy seruaunt, and attayne thy promyse, throughe the same our Lorde Jesus Christ, thy sonne: who lyueth and raigneth with thee, in the vnitie of the same holy spirite euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this chylde hath promised by you to forsake the Deuill and all his workes, to beleue in God, and to serue hym: you must remember that it is your part and dutie to see that this infant be taught, so soone as he shalbe hable, to learne what a solemne vowe, promyse, and profession he hath made by you: and that he may knowe these thynges the better, ye shall call vpon hym to heare Sermons: And chiefly ye shall prouide that he may learne the Crede, the Lordes prayer, & the ten Commaundementes in the Englyshe tongue, and all other thynges whiche a Christian man ought to knowe and beleue, to his soule health: and that this chylde maye be vertuously brought vp,

vp, to leade a godly and a Chriſtian lyfe: Remembring alway that Baptiſme doth repreſent vnto vs our profeſſion, whiche is to folowe the example of our Sauiour Chriſt, and be made lyke vnto hym: that as he dyed and roſe againe for vs, ſo ſhould we whiche are baptiſed, dye from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euyl corrupt affections, and dayly proceading in all vertue and godlynes of liuyng.

And ſo forth as in Publique Baptiſme.

¶ But yf they whiche bryng the infantes to the Churche, do make an vncertayne aunſwere to the Prieſtes queſtions, and ſay that they can not tell what they thought, dyd, or ſayde, in that great feare and trouble of mynde, as oftentymes it chaunceth, then let the prieſt baptiſe hym in the forme aboue written, concernyng publique baptiſme, ſauyng that at the dyppyng of the chylde in the Font, he ſhall vſe this fourme of wordes.

¶ If thou be not baptiſed already, N. I Baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt.

Amen.

Confirmation, wherein is conteyned a Cathechisme for chyldren.



TO the ende that confirmation may be ministred, to the more edifying of such as shall receyue it (according vnto S. Paules doctrine, who teacheth that all thinges should be done in the Church to the edification of the same) it is thought good that none hereafter shoulde be confirmed, but such as can say in their mother tonge, the Articles of the fayth, the Lordes prayer, and the ten Commaundementes, & can also aunswere to suche questions of this short Cathechisme, as the Bysshop (or suche as he shall appoynt) shall by his discretion appose them in. And this order is moste conuenient to be obserued for diuers considerations.

Fyrst, because that when chyldren come to the yeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in baptisme, they may then them selues with theyr owne mouth, and with theyr owne consent, openly before the Church, ratifie and confyrme the same, and also promise that by the grace of God, they wyll euermore endeuour them selues, faythfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as confyrmation is ministred to them that be baptised, that by imposition of handes and prayer, they may receyue strength and defence agaynst all temptations to sinne, and the assaultes of the worlde and the deuyll, it is moste meete to be ministred when chyldren come to that age, that partlye by the frailtie of theyr owne flesshe, partly by the assaultes of the world and the deuyll, they begyn to be in daunger to fall into sundry kyndes of sinne.

Thyrdlye, for that it is agreeable with the vsage of the

Churche in tymes paſt, hytherto is bene obſerued that Confirmation ſhoulde be mynistred to them that were of perfecte age, that they beyng inſtructed in Chriſtes religion, ſhoulde openly profeſſe theyr owne fayth, and promyſe to be obedient vnto the lawes of God.

And that no man ſhall thynke that any detrimente ſhall come to chyldren, by deferryng of theyr Confirmation, he ſhall knowe for trueth, that it is certayne by Gods worde, that chyldren beyng baptiſed, haue all thynges neceſſary for theyr ſaluation, and be vndoubtedly ſaued.

That is to say, an Instruction to be learned of every chylde before he be brought to be confirmed of the Bishop.

* Question.

What is your name?

* Aunswere.

N. or M.

* Question.

Who gaue you this name?

* Aunswere.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the chylde of God, and an inheritour of the kyngdome of heauen.

* Question.

What dyd your Godfathers and Godmothers then for you?

* Aunswere.

They dyd promyse and bowe three thynges in my name. Fyrst, that I shoulde forsake the deuyll and all his workes and pompes, the vanities of the wicked worlde, and all the sinnefull lustes of the fleshe. Secondly, that I shoulde beleue all the articles of the Christian fayth. And thyrdly, that I shoulde kepe Gods holy wyll and commaundementes, and walke in the same all the dayes of my lyfe.

* Question.

Doest thou not thynke that thou art bounde to beleue, and to do all that they haue promysed for thee?

* Aunswere.

Yes verely. And by Gods helpe so I wyll. And I hartely thanke our heauenly father, that he hath called me to this state of saluation, throughe Jesus Christ our Sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my liues endes.

* Question.

Rehearse the articles of thy beliefe.

* Aunswere.

I Beleue in GOD the father almightie, maker of heauen and of earth. And in Jesus Christ his only sonne our Lorde, which was conceyued bythe holy ghost, borne of the virgin Mary. Suffred vnder Ponce Pylate, was crucified, dead, and buryed, he descended into hell. The thyrde day he rose againe from the dead. He ascended into heauen, and sitteth at the ryght hand of God the father almightie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholique Church. The communion of Saintes. The forgeuenes of sinnes. The resurrection of the body, and the life euerlasting. Amen.

* Question.

What doest thou chiefely learne in these Articles of thy beliefe?

* Aunswere.

Fyrst, I learne to beleue in GOD the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redeemed me and all mankynde.

Thirdly, in God the holy ghost, who sanctifieth me, and all the elect people of God.

* Question.

You sayde that your Godfathers and Godmothers dyd promyse for you that you shoulde kepe Gods commaundementes. Tell me howe many there be?

¶ Aunswere.

Tenne.

* Question.

Whiche be they.

¶ Aunswere.

THe same whiche God spake in the .xx. Chapter of Exodus, saying: I am the Lorde thy God whiche haue brought thee out of the lande of Egipt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them nor worshyp them: For I the Lorde thy God am a gelous God, and visite the sinnes of the fathers vpon the childzen, vnto the thirde and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lord thy God in vayne: For the Lorde wyll not holde hym giltlesse that taketh his name in vayne.

iiii. Remember thou kepe holy the Sabboth day. Sixe dayes shalt thou labour, and do all that thou hast to do, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter.

thy man seruaunt, and thy mayde seruaunt, thy cattell, and the straunger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherfore the Lorde blessed the seuenth day and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultry.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neyghbour.

x. Thou shalt not couet thy neyghbours house, thou shalt not couet thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

¶ Question.

What doest thou chiefely learne by these Commaundementes?

* Aunswere.

I learne twathinges. My duetie towardes God, and my duetie towardes my neyghbour.

* Question.

What is thy duetie towardes God?

* Aunswere.

My duetie towardes God is, to beleue in hym, to feare hym, and to loue hym with all my hart, with all my mynde, with all my soule, and with all my strength. To worshyp hym. To geue hym thankes. To put my whole trust in hym. To call vpon hym. To honour his holy name and his worde, and to serue hym truely all the dayes of my lyfe.

¶ Question.

What is thy duetie towardes thy neyghbour?

¶ Aunswere.

My duetie towardes my neyghbour is, to loue hym as my selfe, and to do to all men as I would they should do vnto me. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To order my selfe lowlye and reuerently to all my betters. To hurt no bodye by worde nor deede. To be true and iuste in all my dealyng. To beare no malice nor hatred in my hart. To kepe my handes from pickyng and stealyng, and my tongue from euyll speakyng, lying, and slaunderyng. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet nor desyre other mens goodes: but learne and labour truely to get mine owne lyuyng, and to do my duetie in that state of lyfe vnto whiche it shall please God to call me.

¶ Question.

My good chylde knowe this, that thou art not hable to do these thynges of thy selfe, nor to walke in the commaundementes of GOD, and to serue hym, without his speciall grace, which thou must learne at all tymes to call for by diligent prayer. Let me heare therefore yf thou canst say the Lordes prayer.

¶ Aunswere.

OVR father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy will be done in earth as it is in heauen.

Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptation. But delyuer vs from euyll. Amen.

¶ Question.

What desirest thou of God in this prayer?

¶ Answere.

I desyre my Lorde God our heauenlye father, who is the geuer of all goodnes, to sende his grace vnto me and to all people, that we may worshyp hym, serue hym, and obey hym as we ought to do. And I praye vnto God that he wyll sende vs all thynges that be nedefull both for our soules and bodyes, and that he wyll be mercifull vnto vs, and forgeue vs our sinnes, and that it wyll please hym to saue and defende vs in all daungers ghostly and bodyly, and that he wyl kepe vs from all sinne and wyckednes, and from our ghostlye enemye, and from euerlastyng death. And this I trust he wyll do of his mercy and goodnesse, through our Lorde Jesu Chryste. And therefore I saye, Amen. So be it.

¶ So sone as the children can say in their mother tongue the Articles of the fayth, the Lordes prayer, and the ten Commaundementes, and also can answere to such questions of this short Cathechisme, as the Bysshop (or suche as he shall appoynt) shall by his discretion appose them in, then shall they be brought to the Bysshoppe by one that shalbe their Godfather or Godmother, that euery chylde may haue a witnesse of his confirmation. And the Bysshoppe shall confyrme them on this wyse.

Our helpe is in the name of the Lorde.

¶ Aunſwere.

Whiche hath made both heauen and earth.

¶ Miniſter.

Bleſſed is the name of the Lorde.

¶ Aunſwere.

Henceforth worlde without ende.

¶ Miniſter.

Lorde heare our prayer.

¶ Aunſwere.

And let our crye come to thee.

¶ Let vs pray.

ALmightie and euerlyuyng GOD, who haſt vouchſafed to regenerate theſe thy ſeruauntes by water and the holy ghoſt, and haſt geuen vnto them forgeueneſſe of all theyr ſinnes: ſtrengthen them we beſeche thee (O Lorde) with the holy ghoſt the comforter, and daily encreaſe in them thy manyfolde gyftes of grace, the ſpirite of wyſdome and vnderſtanding, the ſpirite of counſayle and ghoſtly ſtrength, the ſpirite of knowledge and true godlynes, and fulfill them (O Lorde) with the ſpirite of thy holy feare. Amen.

¶ Then the Bythoppe ſhall lay his handes vppon euery chylde ſeuerally, ſaying.

DEfende (O Lorde) this chylde with thy heauenly grace, that he maye continue thine for euer, and daily encreaſe in thy holy ſpirite more and more, vntyl he come vnto thyeuerlaſting kyngdome. Amen.

* Then shall the Bysshop say.

¶ Let vs pray.

Almyghtie euerlyuyng God, which makest vs both to wyll and to do those thynges that be good and acceptable vnto thy Maiestie: we make our humble supplications vnto thee for these chyldren, vppon whom (after the example of thy holy Apostles) we haue layde our handes, to certifie them (by this signe) of thy fauour and gracious goodnes toward them: Let thy fatherly hande, we beseche thee, euer be ouer them, let thy holye spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they maye obteyne the euerlastyng lyfe, through our Lorde Jesus Christ, who with thee and the holye ghost, lyueth and raigneth one God, worlde without ende. Amen.

¶ Then the Bysshoppe shall blesse the chyldren, thus saying.

The blessyng of God almyghtie, the father, the sonne, and the holy ghost, be vppon you, and remayne with you for euer. Amen.

¶ The Curate of euery parysshe, or some other at his appoyntment, shall diligentlye vppon Sundayes and holy dayes, halfe an houre before Euensong, openlye in the Churche instructe and examyne so many chyldren of his parysshe, sent vnto hym, as the tyme wyll serue, and as he shall thynke conuenient in some parte of this Catechisme.

* And all Fathers, Mothers, Maisters, and Dames, shall cause their chyldren, seruauntes, and prentises, whiche haue not learned their Catechisme, to come [illegible] the

Church at the tyme appoynted, and obediently to heare and be ordered by the Curate, vntyll suche tyme as they haue learned all that is here appoynted for them to learne.

And whensoeuer the Bysshoppe shall geue knowledge for chyldren to be brought afore hym to any conuenient place for their confyrmation, then shall the Curate of euery parysshe, either bryng or sende in writyng the names of all those chyldren of the parisshe, which can say the Articles of the faith, the Lordes prayer, and the ten Commaundementes, and also howe many of them can answere to the other questions contayned in this Catechisme.

And there shall none be admitted to the holy Communion, vntyll suche tyme as he can say the Catechisme, and be confirmed.

¶ The fourme of solemnization of Matrimonie.

¶ First the banes must be asked three seuerall Sundayes or holydayes, in the tyme of seruice, the people beyng present, after the accustomed maner.

And yf the persons that would be maryed dwell in diuers parishes, the banes must be asked in both parishes. And the Curate of the one parysshe shall not solemnize Matrimonie betwixt them, without a certificat of the banes beyng thryse asked, from the Curate of the other parysshe.

At the day appoynted for solemnization of Matrimonie, the persons to be maryed shall come into the body of the Church, with their frendes and neyghbours, and there the Priest shall say thus:

Dearely

Dearely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honorable estate, instituted of God in Paradyse in the tyme of mans innocencie, signifiyng vnto vs the mistical vnion that is betwixt Christ and his Churche: whiche holy estate, Christ adourned and beutified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of S. Paule to be honorable among all men, and therefore is not to be enterprysed nor taken in hande vnaduisedly, lyghtly, or wantonly, to satisfie mens carnall lustes and appetites, lyke brute beastes that haue no vnderstandyng: but reuerently, discretely, aduisedly, soberly, and in the feare of god, duely considering the causes for whych Matrimonie was ordeyned. One was, the procreation of children, to be brought vp in the feare and nurtour of the Lorde, and prayse of God. Secondlye, it was ordeyned for a remedy against sinne, and to auoyde fornication, that suche persons as haue not the gyft of continencie, myght marry and kepe them selues vndefiled membres of Christes body. Thyrdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the whyche holy estate these two persons present come to be ioyned. Therfore if any man can shewe any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for euer hold his peace.

And

And also speaking vnto the persones that shalbe maryed, he shall saye.



Require and charge you (as you will answere at the dreadfull day of Iudgement, when the secretes of all hartes shalbe disclosed) that if eyther of you do know any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwyse then Gods worde doth alowe, are not ioyned together by God, neyther is their matrimonie lawfull.

¶ At whiche day of maryage yf any man do alleage and declare any impediment why they may not be coupled together in Matrimonie, by Gods lawe, or the lawes of this realme, and will be bounde, and sufficient sureties with him to the parties, to prove his allegation: then the Solemnizacion must be deferred vnto suche tyme as the trueth be tryed. If no impediment be alleaged, then shall the Curate saye vnto the man.

Wilt thou haue this woman to thy wedded wyfe, to lyue together after Gods ordinaunce, in the holy estate of Matrimonie? wilt thou loue her, comfort her, honour and kepe her, in sickenes and in health? And forsaking all other, kepe thee only to her, so long as you both shall liue?

¶ The man shall answere.

I will.

¶ Then shall the priest say to the woman.

N. wylt thou haue this man to thy wedded husbande, to lyue together after Gods ordinaunce in the holy estate of matrimonie: wilt thou obey him and serue him, loue, honour, and kepe him, in sickenes and in healthe, and forsaking all other, kepe thee only vnto him, so long as you both shall liue.

¶ The woman shall answere.

I wyll.

¶ Then shall the Minister say.

Who geueth this woman to be maryed vnto this man?

¶ And the Minister receyuyng the woman at her father or frendes handes, shall cause the man to take the woman by the ryght hande, and so eyther to geue theyr trouth to other. The man first saying.

I N. take thee N. to my wedded wyfe, to haue and to holde, from this day forwarde, for better, for worse, for richer, for poorer, in sickenes, and in healthe, to loue and to cherysshe, till death vs depart, according to Gods holy ordinaunce, and thereto I plight thee my trouth.

¶ Then shall they louse their handes, and the woman taking agayne the man by the ryght hande, shall say.

I N. take thee N. to my wedded husbande, to haue and to holde, from this day forwarde, for better, for worse, for richer, for poorer, in sickenes, and in healthe, to loue, cherysshe, and obey, till death vs depart, according to Gods holy ordinaunce, and thereto I geue thee my trouth.

¶ Then shall they agayne louse theyr handes, and the man shall geue vnto the woman a ryng, layeng the same vppon the booke, with the accustomed duetie to the Priest and Clarke. And the Priest taking the ryng, shall deliuer it

vnto the man, to put it vppon the fourth finger of the womans lefte hande. And the man, taught by the Priest, shall saye.

With this ryng I thee wedde, with my body I thee worship, and with all my worldly goodes I thee endowe. In the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ Then the man leavyng the ryng vpon the fourth finger of the womans left hande, the Minister shall say,

¶ Let vs pray.



Eternall GOD creatour and preserver of all mankynde, geuer of all spirituall grace, the authour of euerlastyng lyfe, sende thy blessyng vppon these thy seruauntes, this man and this woman, whom we blesse in thy name, that as Isaac and Rebecca lyued faithfully together, so these persons may surely perfourme and kepe the bowe and couenaunt betwixt them made, whereof this ryng geuen and receyued, is a token and pledge, and may euer remayne in perfect loue and peace together, and lyue accordyng vnto thy lawes, through Jesus Christ our Lorde.

¶ Then shall the Priest ioyne their right handes together and say,

Those whom GOD hath ioyned together, let no man put a sunder.

¶ Then shall the minister speake vnto the people.

Forasmuche as N. and N. haue consented together in holy wedlocke, and haue wytnessed the same before God and this company, and thereto haue geuen & pledged their trouth eyther to other, and haue declared the same by geuyng and receyuyng of a ryng, and by ioynyng of handes. I pronounce that they be man and wife together. In the name of the father, of the sonne, and of the holy ghost. Amen.

¶ And the minister shall adde this blessyng.

God the father, God the sonne, God the holy ghost, blesse, preserue, and kepe you. The Lord mercifully with his fauour loke vpon you, and fill you with all spirituall benediction and grace, that you may so lyue together in this lyfe, that in the worlde to come, you may haue lyfe euerlasting. Amen.

¶ Then the Minister or Clarkes, goyng to the Lordes table, shall say or syng this Psalme followyng.

BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happye shalt thou be.

Thy wyfe shalbe as the fruitfull vyne: vppon the walles of thy house.

Thy children like the Olyue braunches: rounde about thy table.

Lo thus shall the man be blessed: that feareth

the Lorde.

The Lorde from out of Sion, shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy childrens children: and peace vpon Israell.

Glory be to the father, &c. As it was in the, &c.

¶ Or els this psalme folowyng.

GOD be mercifull vnto vs, and blesse vs: and shewe vs the lyght of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauyng health amonge all nations.

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the flocke ryghteously, and gouerne the nations vpon the earth.

Let the people prayse thee (O God:) let all the people prayse thee.

Then shall the earth bryng forth her encrease, and God, euen our God, shall geue vs his blessyng.

God shall blesse vs, and all the endes of the world shall feare hym.

Glory be to the father, &c. As it was in, &c.

¶ The psalme ended, and the man and the woman kneelyng afore the Lordes table: the Priest standyng at the table, and turnyng his face toward them, shall say.

Lorde haue mercy vpon vs.

℟ Aunswere.

Christ haue mercy vpon vs.

℣ Minister.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.
And leade vs not into temptation.
℟ Aunswere.
But deliuer vs from euyll. Amen.
¶ Minister.
O Lorde saue thy seruaunt, and thy handmayde.
¶ Aunswere.
Which put their trust in thee.
℟ Minister.
O Lorde sende them helpe from thy holy place.
℟ Aunswere.
And euermore defende them.
℟ Minister.
Be vnto them a towre of strength.
℟ Aunswere.
From the face of their enemie.
℟ Minister.
O Lorde heare our prayer.
℟ Aunswere.
And let our cry come vnto thee.
℟ Minister.



God of Abraham, God of Isaac, God of Iacob, bl[illegible]esse these thy seruauntes, and sowe the seede of eternall lyfe in their myndes, that whatsoeuer in thy holy worde, they shal profitably learne, they may in deede fulfyll the same. Loke O Lorde mercifully vpon them from heauen, and blesse them. And as thou diddest sende thy blessyng vpon Abraham and Sara to their great comforte: so vouchsafe to send thy blessing vpon these thy seruauntes, that they obeying thy will, and alway beyng in safetie vnder thy protection, may abyde in thy loue vnto their liues ende: through Iesu Christ our lord. Amē.

¶ This prayer next following shalbe omitted, where the woman is past childe byrth.

MErcifull Lorde & heauenly father, by whose gracious gyft mankynd is encreased: we beseche thee assist with thy blessyng these two persons, that they may both be fruitefull in procreation of childzen, and also lyue together so long in godly loue and honestie, that they may see their childzens childzen, vnto the thyrde and fourth generation, vnto thy prayse and honour: through Jesus Christ our Lorde. Amen.

GOD, whiche by thy mightie power hast made all thynges of nought, whiche also after other thinges set in order, diddest appoint that out of man (created after thyne owne ymage and similitude) woman shoulde take her beyng: and knitting them together, diddest teache that it shoulde neuer be lawfull to put a sunder those, whom thou by matrimonie haddest made one. O God whiche hast consecrated the state of matrimonie to suche an excellent mistery, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Churche: Loke mercyfully vppon these thy seruauntes, that both this manne maye loue his wyfe, according to thy worde (as Christ did loue his spouse the Churche, who gaue hym selfe for it, louyng and cherysshyng it euen as his owne flesshe.) And also that this woman maye be louyng and amiable to her husbande, as Rachell, wyse as Rebecca, faythfull and obedient as Sara, and in all quietnes, sobrietie and peace, be a folower of holy

[illegible] O Lorde blesse them both:

and graunt them to inherite thy euerlastyng kingdome: through Jesus Christ our Lorde. Amen.

¶ Then shall the Priest say.

Almightie God, whiche at the beginning dyd create our first parentes Adam and Eue, and dyd sanctifie and ioyne them together in maryage: poure vpon you the ryches of his grace, sanctifie and bielle you, that ye may please him both in body and soule, and liue together in holy loue, vnto your liues ende. Amen.

¶ Then shall begin the Communion, and after the Gospell, shalbe sayde a Sermon, wherein ordinarily, so often as there is any maryage, the office of a man and wyfe shalbe declared, according vnto holy Scripture: or yf there be no Sermon, the Minister shall reade this that followeth.

All ye whiche be maryed, or which entende to take the holy estate of matrimonie vpon you, heare what holy scripture doth saye, as touchyng the dueties of husbandes towarde theyr wyues, & wyues toward theyr husbandes. Sainct Paule in his Epistle to the Ephesians the fifth Chapter, doth geue this commaundement to all maryed men.

Ye husbandes loue your wyues, euen as Christ loued the Church, and hath geuen hym selfe for it, to sanctifie it, purgyng it in the fountayne of water, through the worde, that he might make it vnto him selfe a glorious congregation, not hauing spot or wrynkle, or any suche thyng, but that it shoulde be holy and blamelesse. So men are bounde to loue theyr owne wyues as theyr owne bodies.

He that loueth his owne wife, loueth him selfe, for neuer dyd any man hate his owne flesshe, but nourisheth and cherisheth it, euen as the Lorde doth

the congregation: for we are membres of his body, of his flesh, and of his bones.

For this cause shall a man leaue father and mother, and shall be ioyned vnto his wyfe, and they two shalbe one flesshe. This mistery is great, but I speake of Christ and of the congregation. Neuerthelesse, let euery one of you so loue his owne wife, euen as him selfe.

Ephe.

Likewyse the same S. Paule (wryting to the Collossians) speaketh thus to all men that be maryed. Ye men loue your wyues, and be not bytter vnto them.

Colo.

Heare also what Sainct Peter the Apostle of Christ (which was himselfe a maryed man) sayeth vnto all men that are maryed. Ye husbandes, dwel with your wiues accordyng to knowledge, geuyng honour vnto the wyfe, as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hindered.

1. Pet.

¶ Hitherto ye haue harde the duetie of the husbande towarde the wyfe.

¶ Nowe likewyse ye wyues, heare and learne your duelies towardes your husbandes, euen as it is playnely set forth in holy scripture.

Sainct Paule in the forenamed Epistle to the Ephesians, teacheth you thus. Ye women submit your selues vnto your owne husbands, as vnto the Lord: for the husbande is the wyues head, euen as Christ is the head of the Churche. And he is also the Sauiour of the whole body. Therfore as the Churche or congregation is subiect vnto Christ: so likewyse

Epi.

let the wiues also be in subiection vnto their owne husbandes in all thynges. And agayne he sayeth: Let the wyfe reuerence her husbande. And (in his Epistle to the Collossians) S. Paule geueth you this short Lesson. Ye wyues, submit your selues vnto your owne husbandes, as it is conuenient in the Lorde.

S. Peter. Sainct Peter also doth instruct you very godly thus saying: Let wiues be subiecte to theyr owne husbandes, so that yf any obey not the worde, they maye be wonne without the worde, by the conuersation of the wyues, whyle they beholde your chaste conuersation coupled with feare, whose apparell let it not be outward, with broyded heere and trimming about with golde, eyther in puttyng on of gorgeous apparell: but let the hyd man whiche is in the hart, be without all corruption, so that the spirite be mylde and quiet whiche is a precious thyng in the syght of God.

For after this maner (in the olde tyme) dyd the holy women which trusted in God apparell themselues, beyng subiect to theyr owne husbandes: as Sara obeyed Abraham callyng hym Lorde, whose daughters ye are made, doyng well, and beyng not dismayde with any feare.

¶ The newe maryed persons, the same day of theyr mariage, must receyue the holy Communion.

¶ The order for the visitation of the sicke.

¶ The Priest entring into the sicke persons house, shall say.

Peace be in this house, and to all that dwell in it.

¶ When he commeth into the sicke mans presence, he shall say, kneelyng downe.

REmember not Lord our iniquities, nor thiniquities of our forefathers. Spare vs good Lorde, spare thy people whom thou hast redeemed with thy moste precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art in heauen, &c.
And leade vs not into temptation.
* Aunswere.
But delyuer vs from euyll. Amen.
¶ Minister.
O Lorde saue thy seruaunt.
¶ Aunswere.
Which putteth his trust in thee.
* Minister.
Sende hym helpe from thy holy place.
* Aunswere.
And euermore mightyly defende them.
* Minister.
Let the enemie haue no aduauntage of hym.
* Aunswere.
Nor the wicked approche to hurt hym.
* Minister.
Be vnto hym (O Lorde) a strong towre.

℟ Aunswere.

From the face of his enemie.

℣ Minister.

Lorde heare our prayers.

℟ Aunswere.

And let our crye come vnto thee.

¶ Minister.

LOrd loke downe from heauen, behold, visite, and relieue this thy seruaunt: Loke vppon hym with the eyes of thy mercy, geue him comfort and sure confidence in thee: Defende hym from the daunger of the enemie, and kepe hym in perpetuall peace and safetie, through Jesus Christ our Lorde. Amen.

HEare vs almyghtie and most mercyfull God and Sauiour. Extende thy accustomed goodnes to this thy seruaunt whiche is grieued with sicknes. Visite hym O Lorde, as thou dyddest visite Peters wyues mother, and the Captaynes seruaunt. So visite and restore vnto this sicke person his former health (yf it be thy wyll) or els geue him grace so to take thy visitation, that after this painfull lyfe ended, he maye dwell with thee in lyfe euerlastyng. Amen.

¶ Then shall the Minister exhort the sicke person after this fourme, or other lyke.

DEarely beloued, knowe this, that almyghtie God is the Lorde of lyfe and death, and ouer all thynges to them pertaynynge, as youth, strength, health, age, weakenesse, and sicknes,

Wherfore, whatsoeuer your sickines is, knowe you certaynelye that it is Gods visitation. And for what cause so euer this sickines is sent vnto you, whether it be to trye your pacience for the example of other, and that your fayth maye be found in the day of the Lorde laudable, glorious and honorable: to the encrease of glory, and endlesse felicitie: or els it be sent vnto you to correcte and amende in you, whatsoeuer doth offende the eyes of our heauenly father. Know you certainely, that yf you truely repent you of your sinnes, and beare your sickines patiently, trusting in Gods mercy for his deare sonne Jesus Christes sake, and render vnto hym humble thankes for his fatherly visitation, submittyng your selfe wholly to his wyll, it shall turne to your profite, and helpe you forwarde in the ryght way that leadeth vnto euerlastyng lyfe.

¶ If the person visited be very sicke, then the Curate maye ende his exhortation is this place.

¶ Take therefore in good worth the chastisment of the Lord. For whom the Lord louyth, he chastiseth, yea (as S. Paule sayth) he scourgeth euery sonne which he receyueth. If you endure chastisement, he offreth hym selfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction, wherof all true children are partakers: then are ye bastardes and not children. Therefore seyng that when our carnall fathers do correct vs, we reuerently obeye them: shall we not nowe muche rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes do chastise vs after theyr owne

pleasure: but he doeth chastise vs for our profite, to the intent he may make vs partakers of his holynesse. These wordes good brother are Gods wordes, and written in holy Scripture for our comfort and instruction, that we should pacientlye and with thankesgeuyng, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there shoulde be no greater comfort to Christian persons, then to be made lyke vnto Christ by sufferyng pacientlye aduersities, troubles, and sickenesses. For he hym selfe went not vp to ioye, but fyrst he suffered payne, he entred not into his glory, before he was crucified. So truely our waye to eternall ioy, is to suffer here with Christ, and our doore to enter into eternall lyfe, is gladlye to dye with Christ, that we maye ryse agayne from death, and dwell with hym in euerlastyng lyfe. Now therfore takyng your sickenes which is thus profitable for you, pacientlye: I exhort you in the name of God, to remember the profession whiche you made vnto God in your Baptisme. And forasmuche as after this lyfe, there is accompte to be geuen vnto the ryghteous iudge, of whom al must be iudged without respecte of persons: I require you to examine your selfe, and your state both toward God & man, so that accusyng and condempnyng your selfe for your owne faultes, you maye fynde mercye at our heauenly fathers hande for Christes sake, and not be accused and condemned in that fearefull iudgement. Therfore I shall shortly rehearse the articles of our faith, that ye maye knowe whether you do beleue as a Christian man shoulde, or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleue in God the father almightie?

¶ And so forth as it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie with all the worlde: Exhortyng hym to forgeue from the bottome of his hart, all persons that haue offended hym: and yf he haue offended other, to aske them forgeuenes. And where he hath done iniurie or wronge to any man, that he make amendes to the vttermoste of his power. And yf he haue not alreadie disposed his goodes, let hym then make his will. Also men must be ofte admonished, that they set an order for their temporall goodes and landes, when they be in health. And also declare his debtes what he oweth, and what is owyng vnto hym, for dischargeyng of his conscience, and quietnes of his executours.

These wordes before rehearsed, may be layde before the Minister beginne his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person, and that moste earnestly to liberalitie towardes the poore.

Then shall the sicke person make a speciall confession, if he feele his conscience troubled with any waighty matter. After which confession, the Priest shall absolue him after this forme.

OUr Lorde Jesus Christ, who hath left power to his Churche, to absolue all sinners, who truely repent and beleue in him, of his great mercy forgeue thee thyne offences: and by his authoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.



Most mercifull GOD, which accordyng to the multitude of thy mercies, doest so put away the sinnes of those which truly repent, that thou remembrest them no more: open thine eye of mercy vpon this thy seruaunt, who most earnestlye desireth pardon and forgeuenes. Renue in hym most louyng father, whatsoeuer hath ben decayed by the fraude and malice of the deuyll, or by his owne carnall will and frayltenes: preserue and continue this sicke member in the vnitie of thy Churche: consider his contrition, accept his teares, asswage his payne, as shalbe seene to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take hym vnto thy fauour: through the merites of thy moste dearely beloued sonne Iesus Christ. Amen.

¶ Then the Minister shall say this Psalme.

In thee (O Lorde) haue I put my trust, let me neuer be put to confusion: but rydde me and deliuer me into thy righteousnes, enclyne thyne eare vnto me, and saue me.

Be thou my strong holde (whereunto I may alwaye resorte) thou hast promysed to helpe me, for thou art my house of defence and my castell:

Deliuer me (O my God) out of the hands of the vngodly: out of the hande of the vnryghteous and cruell man.

For thou (O Lorde God) art the thyng that I long for: thou art my hope euen from my youth.

Through thee haue I ben holden vp euer sence I was borne: thou art he that toke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory, & honour all the day long.

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake agaynst me, and they that lay wayte for my soule, take theyr counsayle together, saying: God hath forsaken hym, persecute hym, and take hym, for there is none to deliuer hym.

Go not farre fro me, O God: my God haste thee to helpe me.

Let them be confounded and peryshe, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to do me euyll.

As for me, I wyll pacyently abyde alway: and wyll prayse thee more and more.

My mouth shall dayly speake of thy ryghteousnes and saluation: for I know we no ende therof.

I will go forth in the strength of the Lord God: and will make mention of thy ryghteousnes only.

Thou (O God) hast taught me from my youth vp vntyll nowe: therefore I wyll tell of thy wonderous workes.

forsake

Forsake me not (O God) in mine olde age, when I am gray headed: vntyll I haue shewed thy strength vnto this generation, & thy power to all them that are yet for to come.

Thy rygh teousnes (O God) is very hygh, and great thynges are they that thou hast done: O God who is lyke vnto thee?

O what great troubles and aduersities hast thou shewed me: and yet dyddest thou tourne and refreshe me, yea and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulnes (O God) playing vpon an instrument of musycke: vnto thee wyll I syng vppon the Harpe, O thou holy one of Israell.

My lippes wyl be fayne, when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy rygh teousnes all the day long: for they are confounded & brought vnto shame, that seeke to do me euyll.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginnyng, is nowe, and euer shalbe: worlde without ende. Amen.

Saying this.

O Sauiour of the world, saue vs, which by thy crosse and precious bloud hast redeemed vs, helpe vs we beseche thee, O God.

Then shall the Minister say.

THye almyghtie Lorde, whiche is a moste strong towre to all them that put their truste in hym, to whom all thynges in heauen, in earth, and vnder earth, do bowe and obey, be nowe and euermore thy defence, and make thee knowe and feele, that there is no other name vnder heauen geuen to man, in whom, and through whom, thou mayest receyue health and saluation, but only the name of our Lorde Iesus Christ. Amen.

¶ The Communion of the sicke.

FOrasmuch as al mortal men be subiect to many sodayne perylles, diseases, and sickenesses, and euer vncertayne what tyme they shall depart out of this lyfe: Therfore, to thintent they maye be alwayes in a redynes to dye, whensoeuer it shall please almyghtie GOD to call them, the Curates shall diligently from time to time, but specially in the plague tyme, exhort theyr parishioners to the ofte receyuyng of the Churche of the holy Communion of the bodye and blood of our Sauiour Christ. Whiche yf they do, they shall haue no cause in theyr sodayne visitation to be vnquieted for lacke of the same. But yf the sicke person be not able to come to the Church, and yet is desirous to receyue the Communion in his house, then he muste geue knowledge ouer nyght, or els early in the mornyng to the Curate, signifyng also howe many be appoynted to Communicate with hym. And hauyng a conuenient place in the sicke mannes house, where the Curate maye reuerently minister, and a good number to receyue the Communion with the sicke person, with al thinges necessary for the same, he shall there minister the holy Communion.

*The Collect.

ALmyghtie euerliuing GOD, maker of mankynde, whiche doest correct those whom thou doest loue, and chastisest euery one whom thou doest receyue: we beseche thee to haue mercy vpon this thy seruaunt visited with thy hande, and to graunt that he may take his sickenes pacyently, and recouer his bodyly health (if it be thy gracious wil) and when soeuer his soule shal depart from the bodye, it maye be without spot presented vnto thee: through Iesus Christ our Lorde. Amen.

*The Epistle.

MY sonne, despise not the correction of the Lorde, neyther faynte when thou arte rebuked of hym: For whom the Lorde loueth, hym he correcteth, yea and he scourgeth euery sonne, whom he receyueth.

*The Gospell.

VErily verily I say vnto you, he that heareth my word, and beleueth on hym that sent me, hath euerlastyng lyfe, and shall not come vnto damnation, but he passeth from death vnto life.

¶ At the tyme of the distribution of the holy Sacrament, the priest shall fyrst receiue the Communion hym selfe, and after minister vnto them that be appoynted to Communicate with the sicke.

¶ But yf any man, eyther by reason of extremitie of sickenes, or for lacke of warnyng in due tyme to the Curate, or for lacke of company to receyue with hym, or by any other iuste impediment, do not receyue the Sacrament of the

ſes body and bloud, then the Curate ſhall inſtruct hym, that yf he do truely repent hym of his ſinnes, and ſtedfaſtly beleue that Jeſus Chriſt hath ſuffred death vppon the croſſe for hym, and ſhedde his bloud for his redemption, earneſtly remembryng the benefites he hath thereby, and geuing hym harty thankes therfore, he doth eate and drinke the body and bloud of our Sauiour Chriſt profitably to his ſoules health, although he do not receyue the Sacrament with his mouth.

When the ſicke perſon is viſited, and receyueth the holye Communion all at one tyme, then the Prieſt for more expedition ſhall cutte of the fourme of the viſitation at the Pſalme (In thee O Lorde haue I put my truſt) and go ſtraight to the Communion.

In the tyme of plague, ſwette, or ſuche other lyke contagious tymes of ſickeneſſe, or diſeaſes, when none of the paryſhe or neyghbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with hym.

The order for the buriall of the dead.

The Prieſt meetyng the Corpes at the Church ſtyle, ſhall ſay, or els the Prieſtes and Clarkes ſhall ſyng, and ſo go eyther vnto the Churche, or towardes the graue.

I Am the reſurrection and the lyfe (ſayeth the Lord) He that beleueth in me, yea though he were dead, yet ſhall he lyue. And whoſoeuer lyueth and beleueth in me, ſhall not dye for euer. John.

I.cor. I Knowe that my redeemer lyueth, and that I shall ryse out of the earth in the laste day, and shalbe couered agayne with my skinne, and shall see GOD in my flesshe, yea and my selfe shal beholde him, not with other, but with the same eyes.

M.vi. WE brought nothyng into this worlde, neyther may we carry any thyng out of this worlde. The Lorde geueth, and the Lord taketh away. Euen as it hath pleased the Lorde, so commeth thinges to passe, blessed be the name of the Lorde.

¶ When they come to the graue, whyles the Corpes is made redye to be layde into the earth, the Priest shall say, or the Priest and Clarkes shall sing.

MAn that is borne of a woman, hath but a short tyme to lyue, and is full of misery, he commeth vp, and is cut downe lyke a flowre. He fleeth as it were a shadowe, and neuer continueth in one staye. In the myddest of lyfe we be in death. Of whom may we seeke for succour but of thee, O Lorde, whiche for our synnes iustly art displeased: Yet O Lorde God most holy, O Lorde most myghtie, O holy and most mercyfull sauiour, deliuer vs not into the bytter paynes of eternall death. Thou knowest Lorde the secretes of our hartes, shut not vp thy mercyfull eyes to our prayers, but spare vs Lorde most holy, O God most mighty, O holye and mercyfull Sauiour, thou most worthy iudge eternall, suffer vs not at our laste houre for any

paynes of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body, by some standyng by, the Priest shall say.

FOrasmuche as it hath pleased almightie God of his great mercy, to take vnto hym selfe the soule of our deare brother here departed, we therefore commit his body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurrection to eternall lyfe, through our Lorde Jesus Christ, who shall chaunge our vyle body, that it may be lyke to his glorious body, according to the mightie working, whereby he is able to subdue all thynges to hym selfe.

¶ Then shalbe sayde or song.

I Harde a voyce from heauen, saying vnto me: Write, from henceforth, blessed are the dead which dye in the Lord. Euen so sayeth the spirite, that they rest from their labours.

¶ Then shall folowe this Lesson, taken out of the. xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Christe shall all be

made alyue, but euery man in his owne order. The fyrst is Christes at his commyng. Then commeth the ende, when he hath delyuered vp the kyngdome to God the father, when he hath put downe all rule, and all auctoritie and power. For he muste raigne tyll he hath put all his enemyes vnder his feete. The last enemie that shalbe destroyed is death: for he hath put all thynges vnder his feete. But when he saieth, all thinges are put vnder hym, it is manyfest that he is excepted whiche dyd put all thinges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiect vnto hym that put all thynges vnder hym, that God may be all in all. Els what do they which are baptised ouer the dead, if the dead ryse not at all? why are they then baptised ouer them? yea, and why stande we alway then in ieopardie? By our reioycyng which I haue in Christ Iesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auauntageth it me, yf the dead ryse not agayne? Let vs eate and drinke, for to morowe we shall dye. Be not ye deceyued. Euyll wordes corrupte good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man wyll say: How are ryse the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it dye. And what sowest thou? Thou sowest not that body that shall be, but bare corne, as of wheate, or some other, but God geueth it a body at his pleasure, to euery seede his owne body. All fleshe is not one maner of

flesshe. But there is one maner of flesshe of men, and other maner of flesshe of beastes, another of fishes, another of byrdes. There are also celestiall bodyes, and there are bodyes terrestiall. But the glory of the celestiall is one, and the glory of the terrestiall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the starres: for one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it ryseth agayne in incorruption. It is sowen in dishonour, it ryseth againe in honour. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturall body, it ryseth agayne a spirituall bodye. There is a naturall body, and there is a spirituall body, as it is also written: the first man Adam was made a liuing soule, and the last Adam was made a quickenyng spirite. Howbeit, that is not fyrst whiche is spirituall, but that whiche is naturall, and then that whiche is spirituall. The fyrst man is of the earth, earthy. The second man, is the lord from heauen heauenly. As is the earthy, suche are they that be earthy. And as is the heauenly, such are they that be heauenly. And as we haue borne the image of the earthy, so shal we beare the image of the heauenly. This say I brethren, that flesshe & bloud cannot inherite the kyngdome of God, neyther doth corruption inherite incorruption. Beholde, I shewe you a mistery. We shall not all slepe: but we shall all be chaunged, & that in a moment, in the twinkling of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged. For this

ruptible muſt put on incorruption, and this mor-tall muſt put on immortalitie. When this corrup-tible hath put on incoruption, and this mortall hath put on immortalitie: then ſhalbe brought to paſſe the ſaying that is wrytten. Death is ſwalo-wed vp in victory: Death where is thy ſtynge? Hell where is thy victory? The ſtynge of death is ſinne, and the ſtrength of ſinne is the lawe. But thankes be vnto God, whiche hath geuen vs vic-tory through our Lorde Jeſus Chriſt. Therefore my deare brethren, be ye ſtedfaſt and vnmoueable, alwayes ryche in the worke of the Lorde, foraſ-muche as ye knowe howe that your labour is not in vayne in the Lorde.

¶ The Lection ended, the Prieſt ſhall ſay.

Lorde haue mercy vppon vs.
Chriſt haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art in heauen, &c.
And leade vs not into temptation.

¶ Aunſwere.

But delyuer vs from euyll. Amen.

¶ The Prieſt.

O Almightie God, with whom do liue the ſpirites of them that departe hence in the lord, and in whom the ſoules of them that be elected, after they be deliuered from the burthen of the fleſhe, be in ioy and felicitie. We geue thee hartie thankes, for that it hath plea-ſed thee to deliuer this N. our brother out of the miſeries of this ſinfull world: beſeching thee that

it may please thee of thy gracious goodnes, shortly to accomplyshe the number of thyne elect, and to haste thy kingdome, that we with this our brother, and all other departed in the true fayth of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

* The Collect.



Mercyfull God, the father of our Lorde Jesus Christ, who is the resurrection and the life, in whom whosoeuer beleueth, shall liue though he dye. And whosoeuer liueth and beleueth in hym, shall not dye eternallye: who also taught vs (by his holy Apostle Paule) not to be sorye as men without hope for them that slepe in him: we meekelye beseche thee (O father) to rayse vs from the death of sinne, vnto the lyfe of righteousnes: that when we shall depart this lyfe, we may rest in him, as our hope is, this our brother doth: and that at the generall resurrection in the last day, we may be founde acceptable in thy sight, and receyue that blessyng whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my father, receyue the kyngdome prepared for you from the beginning of the worlde. Graunt this we beseche thee O mercyfull father, through Jesus Christ our mediatour and redeemer. Amen.

The

The thankes geuing of women after childe byrth, commonly called the Churchyng of women.

¶ The woman shall come into the Churche, and there shall kneele downe in some conuenient place, nygh vnto the place where the Table standeth: and the Prest standing by her, shall say these wordes, or suche lyke, as the case shall require.

FOrasmuche as it hath pleased almightie God of his goodnes, to geue you safe deliueraunce, and hath preserued you in the great daunger of childe byrth, ye shall therefore geue hym thankes vnto God, and pray.

¶ Then shall the Prest say this Psalme.

I Haue lyfted vp mine eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee will not slepe.

Beholde he that kepeth Israell: shall neyther slumber nor slepe.

The Lorde hym selfe is thy keper: the Lorde is thy defence vpon thy ryghte hande.

So that the Sunne shal not burne thee by day: neyther the Moone by nyght.

The Lorde shall preserue thee from all euyll: yea it is euen he that shall kepe thy soule.

The Lorde shall preserue thy goyng out, and thy comming in: from this time forth, for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

℟ Answere.

But delyuer vs from euyll. Amen.

℣ Priest.

O Lorde saue this woman thy seruaunt.

¶ Answere.

Which putteth her trust in thee.

¶ Priest.

Be thou to her a stronge towre.

¶ Answere.

From the face of her enemie.

℣ Priest.

Lorde heare our prayer.

℟ Answere.

And let our cry come vnto thee.

℣ Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruaunt from the great payne and perill of childe byrth: Graunt we beseche thee (moste merciefull father) that she through thy helpe, may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlastyng glory in the life to come, through Jesus Christ our Lorde. Amen.

¶ The woman that commeth to geue her thankes, muste offer accustomed offeringes. And if there be a Communion, it is conuenient that she receyue the holy Communion.

¶ A Commination against sinners, with certayne prayers to be vsed diuers tymes in the yere.

¶ After Morning prayer, the people beyng called together by the ryngyng of a bell, and assembled in the Church, the Englyshe Letany shalbe sayde after the accustomed maner. Wherin ended, the Priest shall go into the Pulpit, and saye thus.

BRethren, in the primatiue Churche there was a goodly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penaunce, and punished in this worlde, that they might be saued in the day of the Lorde

that others admonyshed by theyr example, myght be more afraide to offende. In the stede whereof, vntyll the saide discipline may be restored agayne (whiche thyng is much to be wyshed) it is thought good, that at this tyme, in your presence shoulde be read the general sentences of Gods curling against impenitent sinners, gathered out of the. 27. Chapter of Deuteronomie, and other places of Scripture. And that ye shoulde aunswere to euery sentence Amen, to the entent, that you beyng admonished of the great indignation of God agaynst sinners, may the rather be called to earnest and true repentaunce, and may walke more warely in these daungerous dayes, fleyng from suche vices, for the whiche ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten Image an abhomination to the Lorde, the worke of the handes of the craftes man, and putteth it in a secrete place to worshipp it.

And the people shall aunswere and say.

Amen.

* Minister.

Cursed is he that curseth his father and mother.

* Aunswere.

Amen.

¶ Minister.

Cursed is he that remoueth away the marke of his neyghbours lande.

¶ Aunswere.

Amen.

¶ Minister.

¶ Minister.

Cursed is he that maketh the blynde to go out of his way.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that letteth in iudgement the ryght of the straunger, of them that be fatherlesse, and of wydowes.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that smiteth his neyghbour secretly.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that lyeth with his neighbours wife.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

¶ Aunswere.

Amen.

¶ Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his hart goeth from the Lorde.

¶ Aunswere.

Amen.

¶ Minister.

Cursed are the vnmercifull, the fornicatours and adulterers,

adulterers, and the couetous persones, the worshippers of Images, slaunderers, drunkardes, and extorcioners.

‡ Aunswere.

Amen.

* Minister.

NOwe, seyng that all they be accursed (as the Prophete Dauid beareth wytnesse) whiche do erre and go astraye from the commaundementes of God: let vs (remembryng the dreadful iudgement hangyng ouer our heades, and beyng alwayes at hand) retourne vnto our Lorde God, with all contrition and meekenes of hart, bewaylyng and lamentyng our sinfull life, knowledgyng and confessyng our offences, and seekyng to bryng forth worthy fruites of penaunce. For nowe is the axe put vnto the roote of the trees, so that euery tree whiche bryngeth not forth good fruite, is hewen downe, and cast into the fyre. It is a fearefull thyng to fall into the handes of the lyuyng GOD: he shall powre downe rayne vppon the sinners, snares, fyre and brimstone, storme and tempest, this shall be theyr portion to drinke. For loe, the Lorde is comming out of his place to visite the wyckednesse of suche as dwell vpon the earth. But who may abyde the day of his commyng? who shall be able to endure when he appeareth? His fanne is in his hande, and he wyll purge his floore, and gather his wheate into the barne, but he wyl burne the chaffe with vnquencheable fyre. The day of the lord [illegible] eth as a theefe vpon the nyght, and when men shall say peace, and all thynges are safe, then shall

sodaynly destruction come vppon them. As sore we commeth vpon a woman trauaylyng with chylde, and they shall not escape: then shall appeare the wrath of God in the day of vengeaunce. Which obstinate sinners, through the stubbernnes of theyr hart, haue heaped vnto them selfe, whiche despised the goodnes, patience, and long sufferaunce of God, when he called them continually to repentaunce. Then shall they call vpon me saieth the Lorde, but I wyll not heare: they shall seeke me early, but they shal not finde me, and that because they hated knowledge, and receyued not the feare of the Lord, but abhorred my counsayle, and despised my correction: then shall it be to late to knocke, when the doore shalbe shut, and to late to cry of mercy, when it is the tyme of iustice. O terrible voyce of moste iust iudgement, whiche shalbe pronounced vppon them, when it shalbe sayde vnto them: Go ye cursed into the fyre euerlasting, which is prepared for the deuyll and his Angels. Therfore brethren take we heede betime, while the day of saluation lasteth, for the night commeth when none can worke: but let vs whyle we haue light, beleue in the light, and walke as the children of the lyght, that we be not caste into vtter darknes, where is wepyng and gnashyng of teeth. Let vs not abuse the goodnes of God whiche calleth vs mercyfully to amendement, and of his endelesse pitie promyseth vs forgeuenes of that whiche is paste, yf (with a whole myndе and true hart) we retourne vnto hym. For though our sinnes be red a scarlet, they shalbe as white as snowe: and though they be lyke purple, yet shall they be as whyte as woll. Tourne you

cleane (saieth the Lorde) from all your wyckednes, and your sinne shall not be your destruction. Cast away from you all your vngodlynes, that ye haue done, make you newe hartes and a newe spirite. wherfore wyll ye dye, O ye house of Israell: seyng that I haue no pleasure in the death of hym that dieth, (saieth the Lord God.) Turne you then, and you shall liue. Although we haue sinned, yet haue we an aduocate with the father. Iesus Christ the righteous, and he it is that obtayneth grace for our sinnes, for he was wounded for our offences, and smytten for our wyckednes. Let vs therefore returne vnto hym, who is the mercyfull receyuer of all true penitent sinners, assuring our selfe, that he is redye to receyue vs, and most wyllyng to pardon vs, yf we come to hym with faythfull repentaunce, yf we wyll submit our selues vnto hym, and from henceforth walke in his wayes, if we wyll take his easie yoke and light burden vpon vs, to folo we hym in lowlines, pacience, and charitie, and be ordred by the gouernaunce of his holy spirite, seking alwaies his glory, and seruyng hym onely in our vocation with thankes geuyng. This if we do, Christ wyll deliuer vs from the curse of the law, & from the extreme maledictiō which shal light vpon them that shalbe set on the left hand, and he will set vs on his right hand, & geue vs the blessed benediction of his father, commaundyng vs to take possession of his glorious kingdome, vnto the whiche he vouchsafe to bring vs all, for his infinite mercy. Amen.

¶ Then shall they all kneele vpon their knees, and the Priestes and Clarkes kneelyng (where they are accustomed to lye the Letany) shall say this Psalme.



Haue mercy vpon me (O God) after thy great goodnes: accordyng to the multitude of thy mercies do away myne offences.

Washe me throughly fro my wyckednes: and cleanse me from my synne.

For I knowledge my faultes: and my synne is euer before me.

Against thee only haue I sinned and done this euyll in thy sight: that thou myghtest be iustified in thy saying, and cleare when thou art iudged.

Beholde I was shapen in wyckednes: and in synne hath my mother conceyued me.

But lo, thou requirest trueth in inwarde partes: and shalt make me to vnderstande wysedome secretely.

Thou shalt purge me with Isope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioy and gladnes: that the bones whiche thou hast broken maye reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane hart (O God:) and renue a ryght spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablyshe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked:

Deliuer me from bloudgyltinesse (O God) thou that art the God of my healthe: and my tongue shal syng of thy ryghteousnes.

Thou shalte open my lyppes (O Lorde:) my mouth shall shewe thy prayse.

For thou desirest no sacrifice, els woulde I geue it thee: but thou delightest not in burnt offrynges.

The sacrifice of God is a troubled spirite: a broken and a contrite harte (O God) shalt thou not despyse.

O be fauourable and gracious vnto Sion: buylde thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of ryghteousnes, with the burnt offerynges and oblations: then shall they offer yong bullockes vpon thyne aulter.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

¶ Answere.

But deliuer vs from euyll. Amen.

¶ Minister.

O Lorde saue thy seruauntes.

¶ Answere.

Whiche put their trust in thee.

¶ Minister.

Sende vnto them helpe from aboue.

¶ Answere.

And euermore mightyly defende them.

¶ Minister.

Helpe vs O God our Sauiour.

¶ Answere.

And for the glory of thy names sake deliuer vs, be mercyfull vnto vs sinners for thy names sake.

¶ Minister.

O Lorde heare our prayers.

¶ Answere.

And let our crye come vnto thee.

¶ Let vs pray.

O Lorde we beseche thee mercyfullye heare our prayers, and spare all those whiche confesse theyr sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercyfull pardon maye be absolued, through Christ our Lorde. Amen.

O Moste mightie God and mercyfull father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: Mercyfully forgeue vs our trespasses, receyue and comfort vs, whiche be greeued and wery[illegible] with the burden of our sinne. Thy propertie is to haue mercy, to thee only it appertaineth to forgeue sinnes, spare vs therfore good Lorde, spare thy people whom thou hast redeemed. Enter not into iudgement with thy seruauntes, whiche be vyle earth and miserable sinners, but so turne thine yre

frome vs whiche meekely knowledge our vylenesse, and truely repent vs of our faultes. So make haste to helpe vs in this worlde, that we may euer lyue with thee in the worlde to come, through Iesus Christ our Lorde. Amen.

¶ Then shall the people say this that followeth, after the Minister.



Turne thou vs, O good Lorde, and so shall we be turned. Be fauourable (O Lorde) be fauourable to thy people, which turne to thee in wepyng, fasting, and prayng, for thou art a mercyfull God, full of compassion, long sufferyng, and of a great pitie. Thou spareſt when we deserue punyshment, and in thy wrath thinkeſt vppon mercy. Spare thy people good Lorde, spare them, and let not thyne heritage be brought to confusion. Heare vs, O Lorde, for thy mercy is great, and after the multitude of thy mercyes looke vppon vs.

FINIS.

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¶ Cum priuilegio Regiæ Maiestatis.


REGES
REGE
REGE
REGE



The Psalter
OR PSALMES
of Dauid,
after the translation of the
great Byble, Poynted
as it shalbe sayde or song in
Churches.

* *
*

1566.

The Psalter
OR PSALMES
of Dauid.

after the vsuall ouerſight of the
Priuat Printer, ſeparated
as it ſhalbe harder long in
Churches.

1564.

The Pſalmes of Dauid.

Beatus vir qui non abiit. Pſal. 1.

BLeſſed is that man that hath not walked in the counſell of the vngodly, nor ſtande in the waye of ſinners: and hath not ſit in the ſeate of the ſcornefull. Mornyng prayer.

But his delyght is in the lawe of the Lorde: and in his lawe wyll he exercile hym ſelfe day and nyght.

And he ſhalbe lyke a tree planted by the water ſyde: that wyll bryng forth his fruite in due ſeaſon.

His leafe alſo ſhall not wyther: and loke whatſoeuer he doth, it ſhall proſper.

As for the vngodly, it is not ſo with them: but they are like the chaffe which the wynde ſcattereth away from the face of the earth.

Therfore the vngodly ſhall not be able to ſtande in the iudgement: neyther the ſynners in the congregation of the righteous.

But the Lorde knoweth the way of the ryghteous: and the way of the vngodly ſhall perylhe.

Quare fremuerunt gentes. Psal.ij.

WHY do the Heathen so furiously rage together: and why do the people imagine a vayne thyng?

The kynges of the earth stande vp, and the rulers take counsayle together: agaynst the Lorde, and agaynst his annoynted.

Let vs breake theyr bondes asunder: and caste awaye theyr cordes from vs.

He that dwelleth in heauen shall laugh them to scorne: the Lorde shall haue them in derision.

Then shall he speake vnto them in his wrath: & vexe them in his sore displeasure.

Yet haue I set my kyng: vpon my holy hyll of Sion.

I will preach the lawe, whereof the Lord hath sayde vnto me: thou art my sonne, this day haue I begotten thee.

Desire of me, and I shall geue thee the Heathen for thyne enheritaunce: and the vttermost partes of the earth for thy possession.

Thou shalt bruise them with a rod of yron: and breake them in peeces lyke a potters vessell.

Be wyse nowe therfore, O ye kynges: be learned ye that are iudges of the earth.

Serue the Lorde in feare: and reioyce vnto hym with reuerence.

Kysse the sonne lest he be angry, and so ye perysshe from the ryght way: yf his wrath be kyndeled, yea but a litle, blessed are all they that put theyr trust in hym.

Domine quid multiplicati. Pſal.iij.

LOrde how are they encreaſed that trouble me: many are they that ryſe agaynſt me.

Many one there be that ſaye of my ſoule: there is no helpe for hym in (his) God.

But thou (O Lorde) art my defender: thou art my worſhyp, and the lyfter vp of my head.

I dyd call vppon the Lorde with my voyce: and he harde me out of his holy hyll.

I layde me downe and ſlept: and roſe vp againe for the Lorde ſuſtayned me.

I wyll not be afrayde of ten thouſandes of people: that haue ſet them ſelues agaynſt me rounde about.

Vp Lorde and helpe me, O my God: for thou ſmyteſt all myne enemies vppon the cheeke bone, thou haſt broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde; and thy bleſſyng is vpon the people.

Cum inuocarem. Pſal.iiij.

HEare me when I call, O God of my ryghteouſnes: thou haſt ſet me at libertie when I was in trouble, haue mercy vppon me, and harken vnto my prayer.

O ye ſonnes of men howe long wyll ye blaſphéme myne honour: and haue ſuche pleaſure in vanitie, and ſeeke after leaſyng.

Knowe this alſo, that the Lorde hath choſen to hym ſelfe the man that is godly: when I call vpon the Lorde, he wyll heare me.

Stande in awe, and sinne not: commune with your owne hart, and in your chamber, and be styll.

Offer the sacrifice of ryghteousnes: & put your trust in the Lorde.

There be many that saye: who wyll shewe vs any good?

Lorde lyfte thou vp: the lyght of thy countenaunce vppon vs.

Thou hast put gladnesse in my hart: since the time that their corne and wine (and oyle) increased.

I wyll lay me downe in peace, and take my rest: for it is thou Lorde onlye that makest me dwell in safetie.

Verba mea auribus. Psal. v.

Ponder my wordes, O Lorde: consider my meditation.

O harken thou vnto the voyce of my calling, my kyng and my God: for vnto thee wyll I make my prayer.

My voyce shalt thou heare betymes, O Lorde: early in the morning wyl I direct my prayer vnto thee, and wyll loke vp.

For thou art the God that hast no pleasure in wickednesse: neyther shall any evyll dwell with thee.

Such as be folysshe shall not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake lesyng: the Lorde wyll abhorre both the bloud thirstie and deceitfull man.

But as for me, I will come into thy house, euen vpon

vpon the multitude of thy mercy: and in thy feare wyll I worſhip towarde thy holy temple.

Leade me (O Lorde) in thy rygheteouſnes, becauſe of myne enemies: make thy way playne before my face.

For there is no faythfulnes in his mouth: their inwarde partes are very wyckednes.

Their throte is an open ſepulchre: they flatter with theyr tongue.

Deſtroy thou them (O God) let them perysche throughe theyr owne imaginations: caſt them out in the multitude of theyr vngodlines, for they haue rebelled agaynſt thee.

And let all them that put theyr truſt in thee reioyce: they ſhal euer be geuing of thankes, becauſe thou defendeſt them, they that loue thy name ſhalbe ioyfull in thee.

For thou Lorde wylt geue thy bleſſyng vnto the righteous: and with thy fauourable kindnes wilt thou defende hym, as with a ſhielde.

Domine ne in furore. Pſal. vj.



Lorde rebuke me not in thyne indignation: neyther chaſten me in thy diſpleaſure. Euenyng prayer.

Haue mercy vppon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.

My ſoule is alſo ſore troubled: but Lorde howe long wylt thou punyſhe me?

I (iiii) Turne

Turne thee (O Lorde) and deliuer my ſoule: oh ſaue me for thy mercyes ſake.

For in death no man remembreth thee: and who wyll geue thee thankes in the pitte?

I am weary of my groneyng, euery nyght waſhe I my bedde: and water my couche with my teares.

My beawtie is gone for very trouble: and worne away becauſe of all mine enemies.

Away from me all ye that worke vanitie: for the Lorde hath harde the voyce of my weepyng.

The Lorde hath harde my petition: the Lorde wyll receyue my prayer.

All myne enemyes ſhalbe confounded and ſore vexed: they ſhalbe turned backe, and put to ſhame ſodaynely.

Domine deus meus. Pſal. vii.

O Lorde my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

Leſt he deuour my ſoule lyke a Lion, and teare it in peeces: whyle there is none to helpe.

Oh Lorde my God, yf I haue done any ſuche thyng: or yf there be any wickednes in my handes.

If I haue rewarded euyll vnto hym that dealt frendly with me: yea, I haue deliuered hym that without a cauſe is mine enemie.

Then let myne enemie perſecute my ſoule and take me: yea let him treade my life downe vpon the earth, and lay mine honour in the duſt.

Stande vp (O Lorde) in thy wrath, and lyft vp thy ſelfe: becauſe of the indignations of mine ene-

mies.

mies, aryse vp for me in the iudgement that thou hast commaunded.

And so shall the congregation of the people come about thee: for their sakes therfore lift vp thy selfe agayne.

The Lorde shall iudge the people, geue sentence with me O Lorde: accordyng to my ryghteousnes, and accordyng to the innocencie that is in me.

Oh let the wickednes of the vngodly come to an ende: but guyde thou the iust.

For the righteous God: tryeth the very hartes and raynes.

My helpe commeth of God: whiche preserueth them that are true of hart.

God is a ryghteous iudge (strong and pacient:) and God is prouoked every day.

If a man wyl not turne, he wil whet his swoord: he hath bent his bowe, and made it redye.

He hath prepared for hym the instrumentes of death: he ordeyneth his arrowes agaynst the persecutours.

Beholde he trauayleth with mischiefe: he hath conceyued sorowe, and brought forth vngodlynes.

He hath grauen and dygged vp a pitte: and is fallen hym selfe into the destruction that he made for other.

For his trauayle shall come vppon his owne head: and his wickednes shall fall vpon his owne pate.

I wyll geue thankes vnto the Lorde, accordyng to his ryghteousnes: and wyll prayse the name of the Lorde the most hyghest.

Domine

Domine dominus noster. Psal. viij.

O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that hast set thy glory aboue the heauens.

Out of the mouth of very babes and sucklinges hast thou ordeyned strength, because of thyne enemies: that thou mayghtest stylle the enemie, and the auenger.

For I wil consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordeyned.

What is man that thou art myndfull of hym: and the sonne of man that thou visitest hym?

Thou madest hym lower then the Angelles: to crowne hym with glory and worship.

Thou makest him to haue dominion of the workes of thy handes: and thou hast put all thynges in subiection vnder his feete.

All sheepe and oxen: yea, and the beastes of the fielde.

The fowles of the ayre, and the fyshes of the Sea: and whatsoeuer walketh through the pathes of the Seas.

O Lorde our gouernour: howe excellent is thy name in all the worlde.

Confitebor tibi. Psal. ix.

Morning prayer.

I wyll geue thankes vnto thee, O Lorde, with my whole harte: I wyll speake of all thy marueylous workes.

I wyll be glad, and reioyce in thee:

thee: yea, my songes wyll I make of thy name, O thou moste hyghest.

Whyle myne enemyes are dryuen backe: they shall fall, and perysshe at thy presence.

For thou hast mayntayned my ryght and my cause: thou arte sette in the throne that iudgest ryght.

Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out theyr name for euer and euer.

O thou enemie, destructions are come to a perpetuall ende: euen as the Cities whiche thou hast destroyed, theyr memoryall is perysshed with them.

But the Lorde shal endure for euer: he hath also prepared his seate for iudgement.

For he shall iudge the worlde in ryghteousnes: and minister true iudgement vnto the people.

The Lord also wylbe a defence for the oppressed: euen a refuge in due tyme of trouble.

And they that knowe thy name, wyll put theyr trust in thee: for thou Lord hast neuer fayled them that seeke thee.

O prayse the Lorde whiche dwelleth in Syon: shewe the people of his doynges.

For when he maketh inquisition for bloud, he remembreth them: and forgetteth not the complaynt of the poore.

Haue mercy vpon me (O Lorde) consider the trouble which I suffer for them that hate me: thou that lyftest me vp from the gates of death.

That I maye shewe all thy prayses within the

yoztes

portes of the daughter of Sion: I wyll reioyce in thy saluation.

The Heathen are sunken downe in the pytte that they made: in the same nette whiche they hyd pytuyly, is their owne foote taken.

The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes.

The wicked shalbe turned vnto hell: and all the people that forget God.

For the poore shall not be alway forgotten: the patient abydyng of the meeke, shall not perysshe for euer.

Vp Lord. and let not man haue the hyper hand: let the Heathen be iudged in thy sight.

Put them in feare, O Lorde: that the Heathen may knowe them selues to be but men.

Vt quid domine. Psal. x.

WHY standest thou so farre of (O Lorde:) and hydest thy face in the needefull tyme of trouble?

The vngodly for his owne lust doth persecute the poore: let them be taken in the craftie wylynes that they haue imagined.

For the vngodly hath made boast of his owne hartes desyre: and speaketh good of the couetous (whom God abhorreth.)

The vngodly is so proude that he careth not for God: neyther is God in all his thoughtes.

His wayes are alwaye greeuous: thy iudgementes are farre aboue out of his sight, and therfore defieth he all his enemies.

For

For he hath sayde in his hart, tushe, I shall neuer be caste downe: there shall no harme happen vnto me.

His mouth is full of cursyng, deceyte, and fraude: vnder his tongue is vngodlynesse and vanitie.

He sitteth lurkyng in the theeuyshe corners of the streates: and priuilye in his lurkyng dennes doth he murther the innocent, his eyes are set agaynst the poore.

For he lyeth waytyng secretelye: euen as a Lion lurketh he in his denne, that he maye rauyshe the poore.

He doth rauishe the poore: when he getteth him into his nette.

He falleth downe, and humbleth hymselfe: that the congregation of the poore maye fall into the hande of his capitaynes.

He hath sayde in his hart, tushe God hath forgotten: he hideth away his face, and he wyll neuer see it.

Aryse, O Lorde God, and lyft vp thyne hande; forget not the poore.

wherfore shoulde the wicked blaspheme God: whyle he doth say in his hart, tushe, thou God carest not for it.

Surely thou hast sene it: for thou beholdest vngodlynesse and wrong.

That thou mayst take the matter into thy hande: the poore committeth hymselfe vnto thee, for thou art the helper of the frendlesse.

Breake thou the power of the vngodly and malicious;

liciotis: take away his vngodlines, and thou shalt fynde none.

The Lorde is kyng for euer and euer: and the heathen are perysshed out of the lande.

Lorde, thou hast harde the desire of the poore: thou preparest theyr hart, and thyne eare harkneth thereto.

To helpe the fatherlesse and poore vnto theyr right: that the man of the earth be no more exalted agaynst them.

In Domino confido. Psal.xj.

IN the Lorde put I my trust: howe say ye then to my soule, that she should flee as a byrde vnto the hill.

For loe, the vngodly bende theyr bowe, and make redye theyr arrowes within the quiuer: that they maye prestlye shoote at them, whiche are true of hart.

For the foundations wyll be caste downe: and what hath the righteous done.

The Lorde is in his holy Temple: the Lordes seate is in heauen.

His eyes consider the poore: and his eye lidders tryeth the chyldren of men.

The Lorde alloweth the righteous: but the vngodly and him that delighteth in wyckednes, doth his soule abhorre.

Upon the vngodly he shall rayne snares, fyre and brymstone, storme and tempest: this shall be theyr portion to drinke.

For the righteous Lorde loueth righteousnes: his countenaunce wil behold the thing that is iust.

Saluum

Saluum me fac Domine. Psal.xii.

HElpe me Lorde, for there is not one godly man left: for the faithfull are minished from among the chyldren of men. Euenyng prayer.

They talke of vanitie, euery one with his neyghbour: they do but flatter with their lippes, and dissemble in their double hart.

The Lorde shall roote out all deceiptfull lippes: and the tongue that speaketh proude thynges.

Which haue sayde, with our tongue wyll we preuayle: we are they that ought to speake, who is Lorde ouer vs?

Nowe for the comfortlesse troubles sake of the nedy: and because of the depe sighyng of the poore.

I wyll vp (sayeth the Lorde:) and wyll helpe euery one, from hym that swelleth agaynst hym, and wyll set them at rest.

The wordes of the Lorde are pure wordes: euen as the syluer which from the earth is tryed and purified seuen tymes in the fire.

Thou shalt kepe them, O Lorde: thou shalt preserue hym from this generation for euer.

The vngodly walke on euery side: when they are exalted, the chyldren of men are put to rebuke.

Vsquequo Domine. Psal.xiij.

HOwe long wylt thou forget me, O Lorde, for euer: howe longe wylt thou hyde thy face from me?

Howe

Howe long shall I seke counsayle in my soule, and be so vexed in my hart: howe long shall myne enemies triumph ouer me?

Consider and heare me, O Lord my God: lighten mine eyes, that I slepe not in death.

Lest myne enemies saye, I haue preuayled agaynst hym: for yf I be cast downe, they that trouble me wyll reioyce at it.

But my trust is in thy mercie: and my harte is joyfull in thy saluation.

I wyll syng of the Lorde, because he hath dealt so louyngly with me: yea I wyll prayse the name of the Lorde most hyghest.

Dixit insipiens. Psal. xiiij.

THE foole hath sayde in his hart: there is no God.

They are corrupt and become abhominable in theyr doynges: there is not one that doth good, no not one.

The Lorde loked downe from heauen vpon the chyldren of men: to see yf there were anye that woulde vnderstande and seeke after God.

But they are all gone out of the waye: they are altogether become abhominable, there is none that doeth good, no not one.

Theyr throte is an open sepulchre, with theyr tongues they haue deceyued: the poyson of Aspes is vnder theyr lippes.

Theyr mouth is full of cursyng and bytternesse: theyr feete are swyft to shedde bloud.

Destruction and vnhappinesse is in theyr ways, and the way of peace haue they not knowen: there is

is no feare of God before theyr eyes.

Haue they no knowledge that they are all suche workers of mischiefe: eatyng vp my people as it were bread.

And call not vpon the Lorde, there were they brought in great feare: (euen where no feare was) for God is in the generation of the ryghteous.

As for you, ye haue made a mocke at the counsayle of the poore: because he putteth his trust in the Lorde.

Who shall geue saluation vnto Israell out of Syon: when the Lorde turneth the captiuitie of his people, then shall Jacob reioyce, and Israell shalbe glad.

Domine quis habitabit. Psal.xv.

LOrde who shall dwell in thy tabernacle: who shall rest vpon thy holy hyll? Mornyng prayer.

Euen he that leadeth an vncorrupt lyfe: and doth the thyng which is ryght, and speaketh the trueth from his hart.

He that hath vsed no deceyt in his tounge, nor done euyll to his neyghbour: and hath not slaundered his neyghbours.

He that setteth not by hym selfe, but is lowly in his owne eyes: and maketh muche of them that feare the Lorde.

He that sweareth vnto his neyghbour, and dis-
poynteth hym not: though it were to his hinde-
raunce.

He that hath not geuen his money vpon vsurie:
nor taken rewarde agaynst the innocent.

Who so doth these thynges: shall neuer fall.

Conserua me Domine. Psal.xvj.

PReserue me, O God: for in thee haue I put
my trust.

O my soule, thou hast said vnto the Lorde:
thou arte my God, my goodes are nothyng vnto
thee.

All my delyght is vppon the Saintes that are
in the earth: and vppon suche as excell in vertue.

But they that runne after another God: shall
haue great trouble.

They drinke offeringes of bloud wyll I not of-
fer: neyther make mention of theyr names within
my lippes.

The Lord hym selfe is the portion of myne inhe-
ritaunce & of my cup: thou shalt maintaine my lot.

The lot is fallen vnto me in a fayre ground: yea,
I haue a goodly heritage.

I will thanke the Lord for geuing me warning:
my reynes also chasten me in the night season.

I haue set God alwayes before me: for he is on
my ryght hande, therefore I shall not fall.

Wherefore my hart was glad, and my glory re-
ioyced: my flesshe also shall rest in hope.

For why? thou shalt not leaue my soule in hell:
neyther shalt thou suffer thy holy one to see corrup-
tion.

Thou

Thou shalt shewe me the path of lyfe, in thy presence is the fulnes of ioy: and at thy ryght hande there is pleasure for evermore.

Exaudi Domine iustitiam. Psal.xvij.

Heare the ryght, O Lorde, consider my complaynt: and harken vnto my prayer that goeth not out of fayned lippes.

Let my sentence come forth from thy presence: let thyne eyes loke vpon the thing that is equall.

Thou hast proued and visited myne hart in the night season, thou hast tryed me, and shalt fynde no wickednes in me: for I am vtterly purposed that my mouth shall not offende.

Because of mens workes that are done agaynst the wordes of thy lippes: I haue kept me from the wayes of the destroyer.

O holde thou vp my goinges in thy pathes: that my fotesteppes slippe not.

I haue called vpon thee, O God, for thou shalt heare me: inclyne thyne eare to me, and harken vnto my wordes.

Shewe thy marueylous louyng kyndnes, thou that art the Sauiour of them which trust in thee: from suche as resist thy ryght hande.

Kepe me as the apple of an eye: hyde me vnder the shadowe of thy wynges.

From the vngodly that trouble me: myne enemies compasse me rounde about, to take away my soule.

They are inclosed in their owne fatte: and their mouth speaketh proude thynges.

They lye waytyng in our waye on euery side:

turnyng theyr eyes downe to the grounde.

Like as a Lion that is greedy of his pray: and as it were a Lions welpe lurkyng in secrete places.

Up Lorde, disapoynt hym and cast hym downe: delyuer my soule from the vngodlye, whiche is a sworde of thyne.

From the men of thy hande, O Lorde, from the men I say, and from the euyll worlde: which haue their portion in this lyfe, whose bellyes thou fillest with thy hidde treasure.

They haue chyldren at theyr desire: and leaue the rest of theyr substaunce for theyr babes.

But as for me, I wyll beholde thy presence in ryghteousnes: and when I awake vp after thy likenes, I shalbe satisfied with it.

Diligam te Domine. Psal.xviij.

Euenyng prayer.

I wyll loue thee, O Lord, my strength, the Lorde is my stony rocke and my defence: my Sauiour, my God, and my might in whom I will trust, my bucheler, the horne also of my saluation, and my refuge.

I wyll call vpon the Lorde whiche is worthy to be prayed: so shall I be safe from myne enemies.

The sorowes of death compassed me: and the ouerflowinges of vngodlynes made me afrayde.

The paynes of hell came about me: the snares of death ouertoke me.

In my trouble wyll I call vpon the Lorde: and complayne vnto my God.

So shall he heare my voyce out of his (holye

Temple

Temple: and my complaynt ſhal come before him, it ſhall enter euen into his eares.

The earth trembled and ſhaked: the very foundations alſo of the hilles ſhoke and were remoued, becauſe he was wroth.

There went a ſmoke out of his preſence: and a conſumyng fyre out of his mouth, ſo that coales were kyndled at it.

He bowed the heauens alſo and came downe: and it was darke vnder his feete.

He rode vppon the Cherubins and dyd flee: he came fleeyng vpon the winges of the wynde.

He made darkenes his ſecrete place: his pauilion rounde about him, with darke water and thicke cloudes to couer hym.

At the brightnes of his preſence, his cloudes remoued: hayleſtones, and coles of fyre.

The Lorde alſo thundred out of heauen, and the higheſt gaue his thunder: hayleſtone and coles of fyre.

He ſent out his arrowes and ſcattered them: he caſt forth lightninges, and deſtroyed them.

The ſpringes of waters were ſeene, and the foundations of the rounde worlde were diſcouered at thy chydyng, O Lorde: at the blaſtyng of the breath of thy diſpleaſure.

He ſhall ſende downe from the high to fetch me: and ſhall take me out of many waters.

He ſhall deliuer me from my ſtrongeſt enemye, and from them whiche hate me: for they are to mightie for me.

They preuented me in the day of my trouble:

but the Lorde was my vpholder.

He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

The Lorde shall reward me after my ryghteous dealyng: according to the cleannes of my handes shall he recompence me.

Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doth.

For I haue an eye vnto all his lawes: and will not cast out his commaundementes from me.

I was also vncorrupt before him: and eschewed myne owne wyckednes.

Therefore shall the Lorde reward me after my ryghteous dealyng: and according vnto the cleannes of my handes in his eye sight.

With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

With the cleane thou shalt be cleane: and with the frowarde, thou shalt learne frowardnes.

For thou shalt saue the people that are in aduersitie: & shalt bring downe the high lokes of the proud.

Thou also shalt lyght my candle: the Lorde my God shall make my darkenes to be light.

For in thee I shall discomfort an host of men: & with ỹ helpe of my god, I shal leape ouer the wall.

The way of God is an vndefiled way, the worde of the Lorde also is tryed in the fyre: he is the defender of all them that put theyr trust in him.

For who is God but the Lord: or who hath any strength except our God?

It is GOD that gyrdeth me with strength of warre;

warre: and maketh my way perfect.

He maketh my feete lyke Hartes feete: and setteth me vp on hygh.

He teacheth my handes to fight: & myne armes shall breake euen a bowe of steele.

Thou hast geuen me the defence of thy saluation: thy right hande also shall holde me vp, and thy louyng correction shall make me great.

Thou shalt make roume ynough vnder me for to go: that my footesteppes shall not slide.

I wyll folowe vppon myne enemyes and ouertake them: neyther wyll I turne agayne, tyll I haue destroyed them.

I wyll smyte them, that they shall not be able to stande: but fall vnder my feete.

Thou hast gyrded me with strength vnto the battayle: thou shalt throwe downe myne enemies vnder me.

Thou hast made myne enemyes also to turne theyr backes vppon me: and I shall destroy them that hate me.

They shall crye, but there shalbe none to helpe them: yea, euen vnto the Lorde shall they crye, but he shall not heare them.

I wyl beate them as small as the dust before the wind: I wil cast them out as the clay in the stretes.

Thou shalt deliuer me from the strivinges of the people: and thou shalt make me the head of the Heathen.

A people whō I haue not knowen: shal serue me.

Assone as they heare of me, they shall obey me: but the straunge children shall dissemble with me.

The ſtraunge chyldren ſhall fayle: and be afraid out of their pryſons.

The Lorde lyueth, and bleſſed be my ſtrong helper: and prayſed be the God of my ſaluation.

Euen the God whiche ſeeth that I be auenged: and ſubdueth the people vnto me.

It is he that delyuereth me from my (cruell) enemies, and ſetteth me vp aboue myne aduerſaries: thou ſhalt ridde me from the wycked man.

For this cauſe I wyll geue thankes vnto thee, O Lorde, among the Gentyles: and ſyng prayſes vnto thy name.

Great proſperitie geueth he vnto his king: and ſheweth louyng kyndnes vnto Dauid his annoynted, and vnto his ſeede for euermore.

Celi enarrant gloriam dei. Pſal. xix.

Morning prayer.

THE heauens declare the glory of GOD: and the firmament ſheweth his handyworke.

One day telleth another: one nyght certifieth another.

There is neither ſpeach nor language: but theyr voyces are harde among them.

Theyr ſounde is gone out into all landes: and theyr wordes into the endes of the worlde.

In them hath he ſet a tabernacle for the Sunne: whiche

whiche commeth forth as a bridegrome out of his chamber, & reioyseth as a giaunt to run his course.

It goeth forth frō the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

The lawe of the Lord is an vndefiled lawe, conuertyng the soule: the testimonie of the Lorde is sure, and geueth wisdome vnto the simple.

The statutes of the Lorde are ryght, and reioyce the hart: the commaundement of the Lord is pure, and geueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true, and ryghteous altogether

More to be desired are they then golde, yea, then muche fine golde: sweeter also then hony, and the hony combe.

Moreouer, by them is thy seruaunt taught: and in kepyng of them there is great rewarde.

Who can tell howe ofte he offendeth: O clense thou me from my secrete faultes.

Kepe thy seruaunt also frō presumpteous sinne, lest they gette the dominion ouer me: so shall I be vndefiled and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my hart: be (alway) acceptable in thy sight.

O Lorde: my strength and my redeemer.

Exaudiat te dominus. Psal. xx.

The Lord heare thee in the day of trouble: the name of the God of Iacob defende thee.

Sende thee helpe from the sanctuary: and strengthe thee out of Sion.

Remember

Remember all thy offeringes: and accepte thy brent sacrifices.

Graunt thee thy hartes desyre: and fulfyll all thy mynde.

We wyll reioyce in thy saluation, and triumph in the name of the Lorde our God: the Lorde perfourme all thy petitions.

Now know I that the lorde helpeth his anoynted, and will heare him from his holy heauen: euen with the wholsome strength of his right hande.

Some put their trust in Charettes, and some in Horses: but we wyll remember the name of the Lorde our God.

They are brought downe and fallen: but we are rysen and stande vpryght.

Saue Lorde, and heare vs, O kyng of heauen: when we call (vpon thee.)

Domine in virtute tua. Psal. xxi.

THe king shal reioyce in thy strength, O Lord: exceedyng glad shall he be of thy saluation.

Thou hast geuen him his hartes desire: and hast not denyed him the request of his lippes.

For thou shalt preuent hym with the blessinges of goodnes: and shalt set a crowne of pure gold vpon his head.

He asked life of thee, and thou gauest him a long lyfe: euen for euer and euer.

His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

For thou shalt geue hym euerlastyng felicitie: & make hym glad with the ioy of thy countenaunce.

And why, because the king putteth his trust in

the

the Lorde: and in the mercy of the moſt hyghest, he ſhall not miſcary.

All thyne enemyes ſhall feele thy hande: thy right hande ſhall fynde out them that hate thee.

Thou ſhalt make them lyke a fierie Ouen in time of thy wrath: the Lorde ſhall deſtroy them in his diſpleaſure, and the fyre ſhall conſume them.

Their fruite ſhalt thou roote out of the earth: and their ſeede from among the chyldren of men.

For they entended miſchike agaynſt thee: and imagined ſuch a deuice, as they are not able to perfourme.

Therfore ſhalt thou put them to flight: and the ſtringes of thy bowe ſhalt thou make redye againſt the face of them.

Be thou exalted Lorde in thy owne ſtrength: ſo wyll we ſing and prayſe thy power.

Deus deus meus. Pſal. xxii.

MY God, my God (looke vppon me) why haſt thou forſaken me: and art ſo farre from my healthy, and from the wordes of my complaynt? Euenyng prayer.

O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

And thou continueſt holy: O thou worſhip of Iſraell.

Our fathers hoped in thee: they truſted in thee, and thou didſt delyuer them.

They called vpon thee, and were holpen: they put their truſt in thee, and were not confounded.

But

But as for me, I am a worme and no man: a very scorne of men, and the outcast of the people.

All they that see me, laugh me to scorne: they shote out their lippes, and shake their head, saying.

He trusted in God that he would deliuer hym: let him deliuer him, if he will haue him.

But thou art he that toke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brestes.

I haue ben left vnto thee euer sence I was borne: thou art my God euen from my mothers wombe.

O go not from me, for trouble is harde at hand: and there is none to helpe me.

Many Oxen are come about me: fat Bulles of Basan close me in on euery syde.

They gape vpon me with their mouthes: as it were a rampyng and roaryng Lion.

I am powred out lyke water, and all my bones are out of ioynt: my hart also in the middes of my body, is euen lyke meltyng waxe.

My strength is dryed vp lyke a potsherde, and my tongue cleaueth to my gummes: and thou shalt bryng me into the dust of death.

For (many) dogges are come about me: and the counsayle of the wycked layeth siege agaynst me.

They pearced my handes and my feete, I may tell all my bones: they stande staryng and lookyng vppon me.

They part my garmentes among them: and cast lottes vppon my vesture.

But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.

Deliuer

Deliuer my soule from the swoorde: my dearling from the power of the dogge.

Saue me from the Lions mouth: thou hast hard me also from among the hornes of the vnicornes.

I wyll declare thy name vnto my brethren: in the middes of the congregation will I prayse thee.

O prayse the Lorde ye that feare hym: magnifie hym all ye of the seede of Jacob, and feare hym all ye seede of Israell.

For he hath not despised nor abhorred the lowe estate of the poore, he hath not hyde his face from him: but when he called vnto him, he harde hym.

My prayse is of thee in the great congregation: my vowes wyll I perfourme in the sight of them that feare hym.

The poore shall eate and be satisfied: they that seeke after the Lorde, shall prayse hym, your harte shall liue for euer.

All the endes of the world shall remember them selues, and be turned vnto the Lorde: and all the kinredes of the nations shall worshyp before hym.

For the kingdome is the Lordes: and he is the gouernour among the people.

All suche as be fatte vppon earth: haue eaten and worshipped.

All they that go downe into the dust, shal kneele before him: & no man hath quickened his owne soule.

My seede shall serue hym: they shalbe counted vnto the Lorde for a generation.

They shall come, and the heauens shall declare his ryghteousnes: vnto a people that shalbe borne, whom the Lorde hath made.

Dominus

Dominus regit me. Psal.xxiii.

THe Lorde is my shepheard: therefore can I lacke nothyng.

He shall fede me in a greene pasture: and leade me forth beside the waters of comforte.

He shall conuert my soule: and bryng me forth in the pathes of ryghteousnes, for his names sake.

Yea though I walke through the valley of the shadowe of death: I wyll feare no euyll, for thou art with me, thy rodde and thy staffe comfort me.

Thou shalt prepare a table before me, agaynst them that trouble me: thou hast annoynted my head with Oyle, and my cup shalbe full.

But thy louyng kindnes and mercy shall folowe me all the dayes of my lyfe: and I wyll dwell in the house of the Lorde for euer.

Domini est terra. Psal.xxiiii.

Mornyng prayer.

THe earth is the Lordes, & all that therin is: the compasse of the worlde, and they that dwell therin.

For he hath founded it vpon the Seas: & prepared it vpon the flouds.

Who shall ascende into the hyll of the Lorde: or who shall ryse vp in his holy place?

Euen he that hath cleane handes, and a pure hart: and that hath not lift vp his mynde vnto vanitie, nor sworne to deceyue his neyghbour.

He shall receiue the blessing from the Lord: and righte-

righteousnes from the God of his saluation.

This is the generation of them that seeke him: euen of them that seeke thy face o Iacob.

Lyft vp your heades, O ye gates, and be ye lyft vp ye euerlastyng dooores: and the kyng of glorye shall come in.

Who is the kyng of glory: it is the Lorde strong and myghtie, euen the Lorde mightie in battayle.

Lyft vp your heades (O ye gates,) and be ye lyft vp ye euerlastyng dooores: and the kyng of glorye shall come in.

Who is the kyng of glorye: euen the Lorde of hostes, he is the kyng of glory.

Ad te Domine. Psal. xxv.

VNto thee (O Lorde) wyll I lyft vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neyther let myne enemyes triumph ouer me.

For all they that hope in thee shall not be ashamed: but suche as transgresse without a cause, shalbe put to confusion.

Shewe me thy wayes, O Lorde: and teache me thy pathes.

Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath ben my hope all the day long.

Call to rememberaunce (O Lorde) thy tender mercyes: and louyng kyndnes, whiche haue ben euer of olde.

O remember not the sinnes and offences of my youth: but accordyng to thy mercy thinke thou vpon me, O Lorde, for thy goodnes.

Gracious

Gracious and righteous is the Lorde: therfore wyll he teache sinners in the way.

Them that be meke shal he guide in iudgement: and such as be gentle, them shal he learne his way.

All the pathes of the Lord are mercy and trueth vnto such as kepe his couenaunt and his testimonies.

For thy names sake, O Lorde: be mercyfull vnto my sinne, for it is great.

What man is he that feareth the Lorde: hym shall he teache in the way that he shall chose.

His soule shall dwell at ease: and his seede shall enherite the lande.

The secretes of the Lorde are among them that feare hym: and he will shewe them his couenaunt.

Myne eyes are euer lokyng vnto the Lorde: for he shall pluck my feete out of the nette.

Turne thee vnto me, and haue mercy vpon me: for I am desolate and in miserie.

The sorowes of my hart are enlarged: O bryng thou me out of my troubles.

Loke vpon myne aduersitie and miserie: and forgeue me all my synne.

Consider myne enemies how many they are: and they beare a tirannous hate agaynst me.

O kepe my soule and deliuer me: let me not be confounded, for I haue put my trust in thee.

Let perfectnes and rygh teous dealyng wayte vpon me: for my hope hath bene in thee.

Deliuer Israell, O God: out of all his troubles.

Iudica me Domine. Psal.xxvj.

Be

BE thou my iudge (O Lorde) for I haue walked innocently: my trust hath ben also in the Lorde, therfore shall I not fall.

Examine me (O Lorde) and proue me: trie out my reynes and my hart.

For thy louyng kyndnesse is euer before mine eyes: and I wyll walke in thy trueth.

I haue not dwelt with vayne persons: neyther wyll I haue felowshyp with the deceitfull.

I haue hated the congregation of the wicked: and wyll not sitte among the vngodly.

I wyll washe my handes in innocencie, O Lord: and so wyll I go to thyne aulter.

That I may shewe the voyce of thankesgeuing: and tell of all thy wonderous workes.

Lord, I haue loued the habitation of thy house: and the place where thyne honor dwelleth.

O shut not vp my soule with the sinners: nor my lyfe with the bloudthirstie.

In whose handes is wickednes: and theyr ryght handes are full of gyftes.

But as for me, I wyll walke innocentlye: O Lorde deliuer me, and be mercyfull vnto me.

My foote standeth ryght: I wyll prayse the Lorde in the congregations.

Dominus illuminatio. Psal.xxvij.

THE Lorde is my lyght and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afrayde. Euenyng prayer.

When the wicked (euen myne enemies and my foes) came vppon me to eate vp my

flesshe: they stumbled and fell.

Though an host of men were layde agaynst me, yet shall not my hart be afrayde: and though there rose vp warre agaynst me, yet wyll I put my trust in hym.

One thyng haue I desired of the Lord, which I wyll require: euen that I may dwell in the house of the Lorde all the dayes of my lyfe, to beholde the fayre beawtie of the Lord, and to vysite his temple.

For in the tyme of trouble he shall hyde me in his tabernacle: yea in the secrete place of his dwelling shall he hyde me, and set me vp vppon a rocke of stone.

And nowe shall he lyft vp my head: aboue mine enemies rounde about me.

Therfore wyll I offer in his dwellyng an oblation with great gladnesse: I wyll syng and speake prayses vnto the Lorde.

Harken vnto my voyce (O Lorde) when I crye vnto thee: haue mercy vpon me, and heare me.

My hart hath talked of thee, seke ye my face: thy face Lorde wyll I seke.

O hyde not thou thy face fro me: nor caste thy seruaunt away in displeasure.

Thou hast ben my succour: leaue me not, neyther forsake me, O God of my saluation.

When my father and my mother forsake me: the Lorde taketh me vp.

Teach me thy way, O Lord: and leade me in the ryght way, because of mine enemies.

Delyuer me not ouer into the wyll of mine aduersaries: for there are false witnesses ryssen vp agaynst me, and such as speake wrong.

I thoulde

I wolde vtterly haue faynted: but that I beleue verely to see the goodnes of the Lorde in the lande of the lyuyng.

O tary thou the Lordes leysure: be strong and he shall comforte thyne hart, and put thou thy trust in the Lorde.

Ad te Domine clamabo. Psal.xxviij.

VNto thee wyll I crye, O Lorde, my strength: thynke no scorne of me, leste if thou make as though thou hearest not, I become lyke them that go downe into the pitte.

Heare the voyce of my humble peticions when I crye vnto thee: when I holde vp my handes towarde the mercie seate of thy holy temple.

O plucke me not awaye (neyther destroye me) with the vngodly and wicked doers: which speake frendly to theyr neighbours, but imagine mischiefe in theyr hartes.

Rewarde them accordyng to theyr deedes: and according to the wickednes of their own inuentions.

Recompence them after the worke of their handes: pay them that they haue deserued.

For they regarde not in theyr minde the workes of the Lord, nor the operatiõ of his handes: therfore shall he breake them downe, & not buylde them vp.

Praysed be the Lorde: for he hath harde the voyce of my humble peticions.

The Lorde is my strength and my shielde, my hart hath trusted in hym, and I am holped: therfore my hart dauncyth for ioy, and in my song wyll I prayse hym.

The Lorde is my strength: and he is the holsome defence of his annoynted.

O saue thy people, & geue thy blessyng vnto thine inheritaunce: feede them, and set them vp for euer.

Afferte Domino. Psal.xxix.

BRyng vnto the Lorde, O ye myghtie, bryng yong Rammes vnto the Lorde: ascribe vnto the Lorde worshyp and strength.

Geue the Lord the honour due vnto his name: worshyp the Lorde with holy worshyp.

It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.

It is the Lorde that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lorde is a glorious voyce.

The voyce of the Lord breaketh the Ceder trees: yea the Lorde breaketh the Ceders of Libanus.

He made them also to skippe like a Calfe: Libanus also and Sirion lyke a yong Unicorne.

The voyce of the Lorde deuideth the flames of fire, the voyce of the Lorde shaketh the wildernes: yea the Lorde shaketh the wyldernes of Cades.

The voyce of the Lorde maketh the Hyndes to bryng forth yong, & discouereth the thicke bushes: in his temple doth euery man speake of his honor.

The Lorde sitteth aboue the water floudde: and the Lorde remayneth a kyng for euer.

The Lorde shall geue strength vnto his people: the Lord shall geue his people the blessing of peace.

Exaltabo te Domine. Psal.xxx.

Mornyng prayer.

I WYLL magnifie thee, O Lorde, for thou hast set me vp: and not made my foes to triumph ouer me.

O Lorde my God, I cryed vnto thee: and thou hast healed me.

Thou

Thou Lorde hast brought my soule out of hell: thou hast kept my lyfe from them that go downe to the pitte.

Syng prayses vnto the Lorde (O ye Saintes of his:) and geue thankes vnto hym for a remembraunce of his holynesse.

For his wrath endureth but the twinkling of an eye, & in his pleasure is lyfe: heauines may endure for a nyght, but ioy commeth in the morning.

And in my prosperitie I sayde, I shall neuer be remoued: thou Lorde of thy goodnes hadste made my hyll so strong.

Thou dydst tourne thy face (fro me:) and I was troubled.

Then cryed I vnto thee, O Lorde: and gat me vnto my Lorde ryght humbly.

What profite is there in my bloud: when I go downe to the pyt?

Shall the dust geue thankes vnto thee: or shall it declare thy trueth?

Heare (O Lorde) and haue mercy vpon me: Lord be thou my helper.

Thou hast turned my heuines into ioy: thou hast put of my sackecloth, and girded me with gladnes.

Therfore shall euery good man sing of thy praise without ceassyng: O my God, I wyll geue thankes vnto thee for euer.

In te Domine speraui. Psal. xxxj.

IN thee O Lorde haue I put my trust, let me neuer be put to confusion: delyuer me in thy righteousnes.

Bowe downe thyne eare to me: make haste to delyuer me.

And be thou my strong roche and the house of defence: that thou mayest saue me.

For thou art my strong roche and my castell: be thou also my guyde, & leade me for thy names sake.

Drawe me out of the net that they haue layde priuyly for me: for thou art my strength.

Into thy handes I commend my spirite: for thou hast redeemed me, O Lorde, thou God of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath ben in the Lorde.

I wyl be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersitie.

Thou hast not shut me vp into the hande of the enemie: but hast set my feete in a large rowme.

Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea my soule and my body.

For my lyfe is waren olde with heauinesse: and my yeres with mournyng.

My strength fayleth me because of mine iniquitie: and my bones are consumed.

I became a reproce among all mine enemies, but specially among my neyghbours: and they of mine acquaintaunce were afrayde of me, and they that dyd see me without, conueyed them selues from me.

I am cleane forgotten, as a dead man out of mynde: I am become lyke a broken vessell.

For I haue harde the blasphemye of the multitude: and feare is on euery syde, whyle they conspire together against me, and take theyr counsayle to take away my lyfe.

But

But my hope hath ben in thee O Lord: I haue sayde thou art my God.

My tyme is in thy hande, delyuer me from the hande of mine enemies: and from them that persecute me.

Shewe thy seruaunt the lyght of thy countenaunce: and saue me for thy mercies sake.

Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

Let the lying lyppes be put to silence: whiche cruelly, disdaynefully, and dispitefullye speake agaynst the ryghteous.

O howe plentyfull is thy goodnes, whiche thou hast layde vp for them that feare thee: & that thou hast prepared for them that put theyr trust in thee, euen before the sonnes of men.

Thou shalt hyde them priuilye by thine owne presence from the prouoking of all men: thou shalt kepe them secretly in thy tabernacle from the strife of tongues.

Thankes be to the Lorde: for he hath shewed me marueylous great kyndnes in a strong Citie.

And when I made haste, I sayde: I am cast out of the syght of thyne eyes.

Neuertheles, thou hardest the voyce of my prayer: when I cryed vnto thee.

O loue the Lorde all ye his Saintes: for the Lord preserueth them that are faythfull, and plenteously rewardeth the proude doer.

Be strong, and he shall stablyshe your hart: all ye that put your trust in the Lorde.

Beati quorum. Psal.xxxii.

Euenyng prayer.

BLessed is he whose vnryghteousnes is forgeuen: and whose sinne is couered.

Blessed is the man vnto whom the Lorde imputeth no sinne: and in whose spirite there is no guyle.

For whyle I helde my tongue: my bones consumed away, through my dayly complaynyng.

For thy hande is heauy vpon me day and nyght: & my moysture is lyke the drouth in the Sommer.

I wyll knowledge my sinne vnto thee: and mine vnryghteousnes haue I not hyd.

I saide I wyl confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

For this shall euery one that is godly, make his prayer vnto thee, in a tyme when thou mayest be founde: but in the great water flouddes they shall not come nygh hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with songes of deliueraunce.

I wyll enstourme thee, and teache thee in the way wherin thou shalt go: and I wyll guyde thee with myne eye.

Be ye not lyke to Horse & Mule, which haue no vnderstandyng: whose mouthes muste be holden with bitte and brydle lest they fall vpon thee.

Great plagues remayne for the vngodlye: but who so putteth his truste in the Lord, mercy imbraceth hym on euery syde.

Be glaadde, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of hart.

Exultate

Exultate iusti in Domino. Psal.xxxiii.

REioyce in the Lorde, O ye righteous: for it becommeth well the iust to be thankefull.

Prayse the Lord with harpe: syng psalmes vnto hym with the Lute and instrument of tenne stringes.

Syng vnto the Lorde a newe song: syng prayses lustyly (vnto hym) with a good courage.

For the worde of the Lorde is true: and all his workes are faithfull.

He loueth ryghteousnes and iudgement: the earth is full of the goodnes of the Lorde.

By the worde of the Lorde were the heauens made: and all the hostes of them by the breath of his mouth.

He gathereth the waters of the sea together as it were vpon an heape: and layeth vp the deepe as in a treasure house.

Let all the earth feare the Lorde: stande in awe of hym all ye that dwell in the worlde.

For he spake, and it was done: he commaunded and it stode fast.

The Lorde bringeth the counsell of the heathen to naught: and maketh the deuises of the people to be of none effect (and casteth out the counsayles of Princes.)

The counsayle of the Lord shall endure for euer: and the thoughtes of his hart from generation to generation.

Blessed are the people whose God is the Lorde Iehouah: and blessed are the folke that haue chosen hym to be theyr inheritaunce.

The Lorde loked downe from heauen, and beheld

helde all the chyldren of men: from the habitation of his dwellyng, he considereth all them that dwell in the earth.

He fashioneth al the hartes of them: and vnderstandeth all theyr workes.

There is no kyng that can be saued by the multitude of an hoste: neyther is any mighty man delyuered by much strength.

An horse is counted but a vaine thyng to saue a man: neyther shal he delyuer any man by his great strength.

Beholde, the eye of the Lorde is vpon them that feare hym: and vpon them that put theyr truste in his mercy.

To deliuer theyr soules from death: and to feede them in the tyme of dearth.

Our soule hath pacyently taryed for the Lorde: for he is our helpe and our shielde.

For our hart shall reioyce in hym: because we haue hoped in his holy name.

Let thy mercyfull kyndnesse (O Lorde) be vpon vs: lyke as we haue put our trust in thee.

Benedicam Dominum. Psal.xxxiiii.

I wyll alway geue thankes vnto the Lord: his prayse shall euer be in my mouth.

My soule shall make her boste of the Lord: the humble shall heare therof and be glad.

O prayse the Lorde with me: and let vs magnifie his name together.

I sought the Lord, and he harde me: yea he deliuered me out of all my feare.

They had an eye vnto him, and were lightened: and theyr faces were not ashamed.

Loe,

Loe, the poore cryeth, & the Lorde heareth him: yea, and saueth hym out of all his troubles.

The Angell of the Lorde taryeth rounde about them that feare hym: and deliuereth them.

O taste and see howe gracious the Lorde is: blessed is the man that trusteth in hym.

O feare the Lorde ye that be his Saintes: for they that feare hym lacke nothyng.

The Lions do lacke and suffer hunger: but they which seke the Lorde shall want no maner of thyng that is good.

Come ye chyldren, and harken vnto me: I wyll teache you the feare of the Lorde.

What man is he that lusteth to liue, and woulde fayne see good dayes: kepe thy tongue from euyll, and thy lippes that they speake no guyle.

Eschewe euyll and do good: seeke peace and ensue it.

The eyes of the Lorde are ouer the ryghteous: and his eares are open vnto theyr prayers.

The countenaunce of the Lorde is against them that do euyll: to roote out the remembraunce of them from the earth.

The righteous crye, and the lorde heareth them: and deliuereth them out of all theyr troubles.

The lord is nigh vnto them that are of a contrite hart: and wyll saue such as be of an humble spirite.

Great are the troubles of the righteous: but the Lorde deliuereth hym out of all.

He kepeth al his bones: so that not one of them is broken.

But misfortune shall slay the vngodly: and they that hate the righteous shalbe desolate.

The

The Lorde deliuereth the soules of his seruauntes: and all they that put theyr trust in hym, shall not be destitute.

Iudica Domine nocentes. Psal.xxxv.

Mornyng prayer.

PLeade thou my cause, O Lord, with them that stryue with me: & fyght thou agaynste them that fyght agaynst me.

Laye hande vpon the shielde and buckler: and stande vp to helpe me.

Bryng forth the speare and stoppe the waye agaynst them that persecute me: saye vnto my soule I am thy saluation.

Let them be confounded and put to shame that seke after my soule: let them be turned backe and brought to confusion that imagine mischiefe for me.

Let them be as the dust before the wynde: and the Angell of the Lorde scatteryng them.

Let theyr way be darke and slippery: and let the Angell of the Lorde persecute them.

For they haue priuyly layde theyr net to destroy me without a cause: yea euen without a cause haue they made a pit for my soule.

Let a sodayne destruction come vppon hym vnawares, & his net that he hath layde priuyly, catch hymselfe: that he may fall into his owne mischiefe.

And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.

All my bones shall say, Lorde who is lyke vnto thee, which deliuereth the poore from hym that is to strong for hym: yea the poore and hym that is in miserie, from hym that spoyleth hym.

Fals

False witnes did rise vp: they layde to my charge thynges that I knewe not.

They rewarded me euyll for good: to the great discomfort of my soule.

Neuertheleße when they were sicke I put on sackcloth, and humbled my soule with fastyng: and my prayer shall turne into mine owne bosome.

I behaued my selfe as though it hadde ben my frende or my brother: I went heauyly, as one that mourneth for his mother.

But in mine aduersitie they reioyced and gathered them together: yea the very abiectes came together agaynst me vnawares, makyng mowes at me, and ceassed not.

With the flatterers were buly mockers: which gnashed vpon me with their teeth.

Lorde, howe long wylt thou loke vpon this: O delyuer my soule from the calamities whiche they bryng on me, and my darlyng from the Lions.

So wyll I geue thee thankes in the great congregation: I wyll prayse thee among much people.

O let not them that are mine enemies triumph ouer me vngodlye: neyther let them wynke with their eyes that hate me without a cause.

And why, their cõmunyng is not for peace: but they imagined deceitfull wordes against them that are quiet in the lande.

They gaped on me with their mouthes & sayde: fye on thee, fye on thee, we sawe it with our eyes.

This thou hast sene, O Lorde: holde not thy tongue then, go not farre fro me, O Lorde.

Awake & stande vp to iudge my quarell: auenge thou my cause, my God and my Lorde.

Iudge

Judge me (O Lorde my God) according to thy ryghteoulnes: and let them not triumph ouer me. Let them not say in theyr hartes there there, so woulde we haue it: neyther let them say we haue deuoured hym.

Let them be put to confuſion and ſhame toge. they that reioyce at my trouble: let them be clothed with rebuke and dishonour that boaſt them ſelues agaynſt me.

Let them be gladde and reioyce that fauour my ryghteous dealyng: yea let them say alway, bleſſed be the Lord which hath pleaſure in the proſperitie of his ſeruaunt.

And as for my tongue it ſhalbe talkyng of thy righteoulnes: and of thy prayſe all the day long.

Dixit iniuſtus. Pſal.xxxvj.

MY hart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

For he flattereth hym ſelfe in his owne ſyght: vntyll his abhominable ſinne be founde out.

The wordes of his mouth are vnryghteous and full of deceyte: he hath left of to behaue hym ſelfe wyſely, and to do good.

He imagineth miſchiefe vpon his bedde, & hath ſette hymſelfe in no good waye: neyther doth he abhorre any thyng that is euyll.

Thy mercye O Lorde reacheth vnto the heauen: and thy faythfulneſſe vnto the cloudes.

Thy righteoulnes ſtandeth like the ſtrong mountaynes: thy iudgementes are lyke the great deepe.

Thou Lord ſhalt ſaue both man and beaſt, how excellent is thy mercy O God: and the chyldren of men

men shall put theyr trust vnder the shadowe of thy wynges.

They shalbe satisfied with the plenteousnes of thy house: and thou shalt geue them drynke of thy pleasures, as out of the ryuer.

For with thee is the well of life: and in thy lyght shall we see lyght.

O continue forth thy louing kindnes vnto them that know thee: and thy righteousnes vnto them that are true of hart.

O let not the foote of pryde come agaynst me: & let not the hande of the vngodly cast me downe.

There are they fallen (al) that worke wickednes: they are cast downe, and shall not be able to stande.

Noli emulari. Psal. xxxvij.

FRette not thy selfe because of the vngodly: neither be thou enuious agaynst the euyll doers. Euenyng prayer.

For they shall sone be cut downe like the grasse: and be wythered euen as the greene herbe.

Put thou thy trust in the Lorde, and be doyng good: dwell in the lande, & verily thou shalt be fed.

Delyght thou in the Lorde: and he shall geue thee thy hartes desyre.

Commit thy waye vnto the Lorde, and put thy trust in hym: and he shall bryng it to passe.

He shall make thy righteousnes as cleare as the lyght: and thy iust dealyng, as the noone day.

Holde thee styll in the Lorde, and abide pacyently vpon hym: but greeue not thy selfe at him whose waye doth prosper agaynst the man that doth after

euyll

euyll countayles.

Leaue of from wrath, and let go displeasure: fret not thy selfe, els shalt thou be moued to do euyll.

Wicked doers shalbe roted out: and they that patiently abide the Lord, those shall inherite the land.

Yet a litle whyle, and the vngodly shalbe cleane gone: thou shalt loke after his place, and he shalbe away.

But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

The vngodly seeketh counsayle agaynst the iust: and gnasheth vpon hym with his teeth.

The Lord shall laugh hym to scorne: for he hath sene that his day is commyng.

The vngodly haue drawen out the swoorde, and haue bended their bowe: to cast downe the poore & nedy, and to slay such as be of a right conuersation.

Their swoorde shall go thorow their owne hart: and their bowe shalbe broken.

A small thing that the righteous hath: is better then great ryches of the vngodly.

For the armes of the vngodly shalbe broken: and the Lorde vpholdeth the ryghteous.

The Lorde knoweth the dayes of the godly: and their inheritaunce shall endure for euer.

They shall not be confounded in the perylous tyme: and in the dayes of dearth they shall haue enough.

As for the vngodly they shall perysshe, & the enemies of the Lord shall consume as the fat of lambes: yea euen as the smoke shall they consume away.

The vngodly boroweth and payeth not agayne: but the righteous is mercyfull and liberall.

Suc

Such as be blessed of God, shal possesse the land: and they that be cursed of hym, shalbe rooted out.

The Lorde ordereth a good mans goyng: and maketh his way acceptable to hym selfe.

Though he fall, he shall not be cast away: for the Lorde vpholdeth hym with his hande.

I haue ben yong, and nowe am olde: and yet sawe I neuer the ryghteous forsaken, nor his seede beggyng theyr bread.

The ryghteous is euer mercyfull, and lendeth: and his seede is blessed.

Flee from euyll, and do the thyng that is good: and dwell for euermore.

For the Lorde loueth the thyng that is right: he forsaketh not his that be godly, but they are preserued for euer.

(The ryghteous shalbe punyshed:) as for the seede of the vngodly, it shalbe rooted out.

The ryghteous shall inherite the lande: and dwelt therein for euer.

The mouth of the righteous is exercised in wisdome: and his tongue wilbe talking of iudgement.

The lawe of his God is in his hart: and his goinges shall not slide.

The vngodly seeth the ryghteous: and seeketh occasion to slay hym.

The Lorde wyll not leaue hym in his hand: nor condemne hym when he is iudged.

Hope thou in the Lorde, and kepe his way, & he shal promote thee: that thou shalt possesse the land, when the vngodly shall perysh, thou shalt see it.

I my selfe haue seene the vngodly in great power: and flouryshing like a greene Bay tree.

And I went by, and lo, he was gone: I sought hym, but (his place) coulde no where be founde.

Kepe innocencie, and take heede vnto the thyng that is ryght: for that shall bryng a man peace at the last.

As for the transgressours, they shall perysshe together: and the ende of the vngodly is, they shalbe rooted out at the last.

But the saluation of the righteous commeth of the Lorde: which is also theyr strength in the time of trouble.

And the Lorde shall stande by them, & saue them: he shall deliuer them from the vngodlye, and shall saue them, because they put theyr trust in him.

Domine ne in furore. Psal. xxxviii.

Morning prayer.

Put me not to rebuke (O Lorde) in thine anger: neyther chastene me in thy heauy displeasure.

For thyne arrowes sticke fast in me: and thy hande presseth me sore.

There is no health in my flesshe, because of thy displeasure: neyther is there any rest in my bones, by reason of my synne.

For my wickednesses are gone ouer my head: and are like a sore burthen, to heauy for me to beare.

My woundes styncke and are corrupt: through my foolyshnes.

I am brought into so great trouble and misery: that I go mournyng all the day long.

For my loynes are filled with a sore disease: and there is no whole part in my body.

I am

I am feeble and sore smitten: I haue roared for the very disquietnes of my hart.

Lorde, thou knowest all my desyre: and my groning is not hidde from thee.

My hart panteth, my strength hath fayled me: and the light of myne eyes is gone from me.

My louers and my neighbours did stand lokyng vpon my trouble: and my kinsemen stode a farre of.

They also that sought after my life, laide snares for me: & they that went about to do me euil, talked of wickednes, and imagined deceyt al the day long.

As for me, I was like a deafe man and hard not: and as one that is dombe, whiche doth not open his mouth.

I became euen as a man that heareth not: and in whose mouth are no reprofes.

For in thee, O Lorde, haue I put my trust: thou shalt aunswere for me, O Lorde my God.

I haue required, that they (euen myne enemies) houlde not triumphe ouer me: for when my foote slipt, they reioyced greatly against me.

And I truely am set in the plague: and my heauines is euer in my sight.

For I wyll confesse my wyckednes: and be sory for my sinne.

But mine enemies liue, & are mightie: and they that hate me wrongfully, are many in number.

They also that reward euil for good, are against me: because I folowe the thing that good is.

Forsake me not (O Lorde my God:) be not thou farre fro me.

Haste thee to helpe me: O Lorde (God) my saluation.

Dixit custodiam vias. Psal. xxxix.

I Sayde, I wyll take heede to my wayes: that I offende not in my tongue.

I wyll kepe my mouth (as it were with a bridle:) whyle the vngodly is in my sight.

I held my tongue and spake nothyng: I kept silence, yea euen from good wordes, but it was payne and griefe to me.

My hart was hotte within me, and while I was thus musyng, the fyre kyndled: and (at the last) I spake with my tongue.

Lorde, let me knowe myne ende, and the number of my dayes: that I may be certified howe long I haue to lyue.

Beholde, thou hast made my dayes as it were a spanne long: and mine age is euen as nothyng in respect of thee, and verily euery man lyuyng is altogether vanitie.

For man walketh in a vayne shadowe, and disquieteth him selfe in vayne: he heapeth vp ryches, and cannot tell who shall gather them.

And nowe Lorde, what is my hope: truely my hope is euen in thee.

Deliuer me from all myne offences: and make me not a rebuke vnto the foolishe.

I became dombe, and opened not my mouth: for it was thy doyng.

Take thy plague away from me: I am euen consumed by the meanes of thy heauy hande.

When thou with rebukes dost chasten man for sinne, thou makest his beautie to consume away, lyke as it were a moth frettyng a garment: euery man therefore is but vanitie.

Yeare

Heare my prayer, O Lord, and with thine eares consider my callyng: holde not thy peace at my teares.

For I am a straunger with thee, and a soiourner: as all my fathers were.

Oh spare me a lytle, that I maye recouer my strength: before I go hence, and be no more seene.

Expectans expectaui. Psal. xl.

I wayted pacientlye for the Lorde: and he enclined vnto me, and harde my callyng.

He brought me also out of the horrible pit, out of the myre and claye: and set my feete vppon the roche, and ordered my goynges.

And he hath put a newe songe in my mouth: euen a thankes geuyng vnto our God.

Many shall see it and feare: and shall put theyr trust in the Lorde.

Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such as go about with lies.

O Lorde my GOD, great are thy wonderous workes, whiche thou hast done: lyke as be also thy thoughtes whiche are to vswarde, and yet there is no man that ordereth them vnto thee.

If I woulde declare them, and speake of them: they shoulde be mo then I am hable to expresse.

Sacrifice and meate offeryng thou wouldest not haue: but myne eares hast thou opened.

Burnt offerynges, and sacrifice for sinne hast thou not required: then sayd I, loe I come.

In the volume of the booke it is wryten of me, that I shoulde fulfyll thy will, O my God: I am content to do it, yea thy lawe is within my hart.

I haue declared thy ryghteousnes in the great congregation: loe, I will not refrayne my lippes, O Lorde, and that thou knowest.

I haue not hydde thy ryghteousnes within my hart: my talking hath ben of thy trueth and of thy saluation.

I haue not kept backe thy louyng mercy and trueth: from the great congregation.

Withdrawe not thou thy mercy from me, O Lorde: let thy louyng kyndnes and thy trueth alway preserue me.

For innumerable troubles are come about me, my sinnes haue taken such holde vppon me, that I am not able to loke vp: yea, they are moe in number, then the heeres of my head, and my hart hath fayled me.

O Lorde let it be thy pleasure to deliuer me: make haste, O Lorde, to helpe me.

Let them be ashamed and confounded together, that seeke after my soule to destroy it: let them be driuen backewarde and put to rebuke that wyshe me euyll.

Let them be desolate and rewarded with shame, that say vnto me: fie vppon thee, fie vppon thee.

Let all those that seeke thee, be ioyfull and glad in thee: and let suche as loue thy saluation say alway, the Lorde be praysed.

As for me, I am poore and needy: but the Lorde careth for me.

Thou art my helper and redeemer: make no long tarying O my God.

Beatus

Beatus qui intelligit. Psal. xl.

BLessed is he that considereth the poore and nedye: the Lorde shall deliuer hym in the tyme of trouble. Euenyng prayer.

The Lorde preserue hym and kepe him alyue, that he may be blessed vpon earth: and delyuer not thou hym into the wyll of his enemyes.

The Lorde comfort hym, when he lieth sicke vpon his bedde: make thou all his bedde in his sicknesse.

I sayde, Lorde be mercyfull vnto me: heale my soule, for I haue sinned agaynst thee.

Myne enemyes speake euyll of me: when shall he dye, and his name perishe?

And yf he come to see me, he speaketh vanitie: and his hart conceiueth falsehood within himselfe, and when he commeth forth, he telleth it.

All myne enemies whisper together against me: euen against me do they imagine this euyll.

Let the sentence of giltines procede against hym: and nowe that he lyeth, let him ryse vp no more.

Yea, euen myne owne familier frende whom I trusted: which did also eate of my bread, hath layde great wayte for me.

But be thou mercifull vnto me, O Lorde: rayse thou me vp agayne, and I shall reward them.

By this I knowe that thou fauourest me: that mine enemie doth not triumph agaynst me.

And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

Blessed be the Lorde God of Israell: worlde without ende. Amen.

Quemadmodum. Psal. xlii.

LYke as the hart desireth the water brookes: so longeth my soule after thee, O God.

My soule is a thyrst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

My teares haue ben my meate day and nyght: whyle they dayly say vnto me, where is nowe thy God?

Nowe when I thinke therevpon, I powre out my hart by my selfe: for I went with the multitude, & brought them forth into the house of God.

In the voyce of prayse and thankesgeuyng: among such as kepe holy day.

Why art thou so full of heauynes, O my soule: and why art thou so vnquieted within me?

Put thy trust in God: for I will yet geue hym thankes, for the helpe of his countenaunce.

My God, my soule is vexed within me: therfore will I remember thee concerning the land of Jordan, and thy lytle hill of Hermon.

One deepe calleth another, because of the noyse of the water pypes: all thy waues and stormes are gone ouer me.

The Lorde hath graunted his louyng kyndnes on the daytime: and in the night season did I sing of him, and made my prayer vnto the god of my life.

I will say vnto the God of my strength, why hast thou forgotten me: why go I thus heauyly, while the enemye oppresseth me?

My bones are smytten a sunder as with a sworde: whyle mine enemies (that trouble me) cast me in the teeth.

Namely

Namely whyle they say dayly vnto me: where is nowe thy God?

Why art thou so vexed O my soule: and why art thou so disquieted within me?

O put thy trust in god: for I wyl yet thanke him which is the helpe of my countenaunce, & my God.

Iudica me deus. Psal. xliij.

GEue sentence with me (O God) and defende my cause agaynst the vngodly people: O deliuer me from the deceitfull and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why go I so heauyly, whyle the enemye oppresseth me?

Oh sende out thy light and thy trueth, that they may leade me: and bryng me vnto thy holy hyll, and to thy dwellyng.

And that I may go vnto the aulter of God, euen vnto the God of my ioy and gladnes: and vpon the Harpe wyll I geue thankes vnto thee (O God) my GOD.

Why art thou so heauye (O my soule:) and why art thou so disquieted within me?

O put thy trust in God: for I wyl yet geue him thankes, whiche is the helpe of my countenaunce, and my God.

Deus auribus nostris. Psal. xliiij.

WE haue harde with our eares (O god) our fathers haue told vs: what thou hast done in their time of olde. Morning prayer.

Howe thou hast dryuen out the heathen with thy hande, & planted them in: howe thou hast destroyed the

the nations, and call them out.

For they gat not the lande in possession through theyr owne swoorde: neyther was it theyr owne arme that helped them.

But thy ryght hande and thyne arme, and the lyght of thy countenaunce: because thou haddest a fauour vnto them.

Thou art my kyng (O God:) sende helpe vnto Jacob.

Through thee wyll we ouerthrowe our enemies: and in thy name wyll we treade them vnder, that ryse vp against vs.

For I wyll not trust in my bowe: it is not my swoorde that shall helpe me.

But it is thou that sauest vs from our enemie: and puttest them to confusion that hate vs.

We make our boast of God all day long: and will prayse thy name for euer.

But nowe thou art farre of, and puttest vs to confusion: and goest not forth with our armies.

Thou makest vs to tourne our backes vpon our enemies: so that they whiche hate vs, spoyle our goodes.

Thou lettest vs be eaten vp like sheepe: and hast scattered vs among the Heathen.

Thou sellest thy people for naught: and takest no money for them.

Thou makest vs to be rebuked of our neyghbours: to be laughed to scorne, and had in derision of them that are rounde about vs.

Thou makest vs to be a by word among the Heathen: and that the people shake their heades at vs.

My confusion is daily before me: and the shame

of

of my face hath couered me.

For the voyce of the slaunderer and blasphemer: for the enemye and auenger.

And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy couenaunt.

Our hart is not turned backe: neyther our steppes gone out of thy way.

No not when thou hast smitten vs into the place of dragons: & couered vs with the shadow of death.

If we haue forgotten the name of our God, and holden vp our handes to any straunge God: shall not God search it out, for he knoweth the very secretes of the hart?

For thy sake also are we killed all the day long: and are counted as sheepe to be slayne.

Vp Lorde, why slepest thou: awake, and be not absent from vs for euer.

Wherefore hydest thou thy face: and forgettest our misserie and trouble?

For our soule is brought lowe euen vnto the dust: our belly cleaueth vnto the grounde.

Aryse and helpe vs: and deliuer vs for thy mercyes sake.

Eructauit cor meum. Psal. xlv.

MY hart is enditing of a good matter: I speake of the thynges whiche I haue made vnto the kyng.

My tongue is the penne: of a redy wryter.

Thou art fayrer then the chyldren of men: full of grace are thy lippes, because God hath blessed thee for euer.

Gyde thee with thy sworde vpon thy thigh (O

thou

thou moſt mightie:) accordyng to thy worſhip and renowme.

Good lucke haue thou with thyne honour: ryde on becauſe of the worde of trueth, of meekenes, and righteouſnes, and thy ryght hand ſhall teache thee terrible thinges.

Thy arrowes are very ſharpe, and the people ſhalbe ſubdued vnto me: euen in the myddeſt among the kinges enemyes.

Thy ſeate (O God) endureth for euer: the ſcepter of thy kingdome is a right ſcepter.

Thou haſt loued righteouſnes, and hated iniquitie: wherfore God (euen thy God) hath annoynted thee with the oyle of gladnes aboue thy felowes.

All thy garmentes ſmell of Myrre, Aloes, and Caſſia: out of the Iuorie palaces, wherby they haue made thee glad.

Kynges daughters were among thy honorable women: vpon thy right hand did ſtand the Queene in a veſture of golde (wrought about with dyuers colours.)

Harken (O daughter) and conſider, encline thine eare: forget alſo thyne owne people, and thy fathers houſe.

So ſhall the king haue pleaſure in thy beautie: for he is thy Lorde God, and worſhip thou him.

And the daughter of Tire ſhalbe there with a gyft: lyke as the ryche alſo among the people ſhall make theyr ſupplication before thee.

The kynges daughter is all glorious within: her clothyng is of wrought golde.

She ſhalbe brought vnto the kyng in rayment of needle worke: the virgins that be her felowes ſhal

beare

beare her company, and shalbe brought vnto thee.
With ioy and gladnes shal they be brought: and shall enter into the kinges Palayce.

In steade of thy fathers, thou shalt haue childrē: whom thou mayest make Princes in all landes.

I will remember thy name from one generation vnto another: therefore shall the people geue thankes vnto thee, worlde without ende.

Deus noster refugium. Psal. xlvi.

GOD is our hope and strength: a very present helpe in trouble.

Therefore will not we feare though the earth be moued: and though the hylles be caryed into the middest of the Sea.

Though the waters thereof rage and swell: and though the mountaynes shake at the tempeste of the same.

The ryuers of the floud thereof shall make glad the citie of God: the holy place of the tabernacle of the most hyghest.

God is in the middest of her, therfore shal she not be remoued: God shal helpe her, & that right early.

The Heathen make muche a do, and the kyngdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

The Lorde of hostes is with vs: the God of Iacob is our refuge.

O come hyther, & beholde the workes of the lord: what destruction he hath brought vpon the earth.

He maketh warres to ceasse in all the worlde: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariotes in the fyre.

Be styll then and know that I am God: I will

be

be exalted among the Heathen, and I will be exalted in the earth.

The Lorde of hostes is with vs: the God of Iacob is our defence.

Omnes gentes plaudite. Psal. xlvii.

Euenyng prayer.

O Clap your handes together (all ye people:) O sing vnto God with the voyce of melodye.

For the Lorde is high & to be feared: he is the great king vpon the earth.

He shall subdue the people vnder vs: and the nations vnder our feete.

He shall chose out an heritage for vs: euen the worship of Iacob whom he loued.

God is gone vp with a merye noyse: and the Lorde with the sounde of the trumpe.

O syng prayses, syng prayses vnto our God: O syng prayses, syng prayses vnto our king.

For God is the kyng of all the earth: syng ye prayses with vnderstandyng.

God raigneth ouer the Heathen: God sitteth vpon his holyseate.

The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very hie exalted) doth defende the earth as it were with a shielde.

Magnus dominus. Psal. xlviii.

GReat is the Lorde, and highly to be praysed: in the Citie of our God, euen vppon his holye hyll.

The hyll of Sion is a fayre place, and the ioy of the whole earth: vpon the Northside lieth the citie of

of the great kyng, God is well knowen in her palaces, as a sure refuge.

For lo, the kinges of the earth: are gathered and gone by together.

They marueyled to see such thinges: they were astonied, and sodaynely cast downe.

Feare came there vpon them, and sorow: as vpon a woman in her trauayle.

Thou shalt breake the shippes of the sea: through the East wynde.

Lyke as we haue harde, so haue we seene in the citie of the Lorde of hostes, in the citie of our God: God vpholdeth the same for euer.

We wayte for thy louyng kyndnes, O God: in the middes of thy temple.

O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy ryght hande is full of ryghteousnes.

Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgementes.

Walke about Sion, and go rounde about her: and tell the towres thereof.

Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

For this God is our God for euer and euer: he shalbe our guide vnto death.

Audite hec omnes gentes. Psal. xlix.

Heare ye this, all ye people: ponder it with your eares all ye that dwell in the worlde.

Hygh and lowe, riche and poore: one with another.

My mouth shall speake of wysdome: and my hart shall muse of vnderstandyng.

I wyll

I wyll enclyne myne eare to the parable: and
shewe my darke speache vpon the Harpe.
Wherfore should I feare in the dayes of wicked-
nes: and when the wyckednes of my heeles com-
passeth me rounde about?

There be some that put theyr trust in theyr
goodes: and boast them selues in the multitude of
theyr ryches.

But no man may deliuer his brother: nor make
agreement vnto God for hym.

For it cost more to redeeme theyr soules: so that
he must let that alone for euer.

Yea, though he liue long: and see not the graue.

For he seeth that wise men also die, and perysshe
altogether: aswell as the ignorant and foolysshe,
and leaue theyr ryches for other.

And yet they thinke that theyr houses shall con-
tinue for euer: and that their dwelling places shal
endure from one generation to another, and call
the landes after theyr owne names.

Neuertheles, man wyll not abyde in honour:
seeyng he may be compared vnto the beastes that
perysshe, this is the way of them.

This is theyr foolysshnes: and theyr posteritie
prayse theyr saying.

They lye in the hell lyke sheepe, death gnaweth
vpon them, and the ryghteous shall haue domina-
tion of them in the mornyng: theyr beautie shall
consume in the Sepulchre, out of theyr dwellyng.

But God shall delyuer my soule from the place
of hell: for he shall receyue me.

Be not thou afrayde though one be made riche:
or if the glory of his house be encreased.

For

For he shall carry nothing away with him when he dyeth: neyther shall his pompe folowe hym.

For whyle he lyued he counted himselfe an happye man: and so long as thou doest well vnto thy selfe, men wyll speake good of thee.

He shall folowe the generations of his fathers: and shall neuer see lyght.

Man beyng in honor, hath no vnderstandyng: but is compared vnto the beastes that perysshe.

Deus deorum dominus. Psal. l.

THe Lorde, euen the moste myghtie God, hath spoken: and called the worlde, from the rysyng vp of the Sunne, vnto the goyng downe therof. Mornyng prayer.

Out of Sion hath God appeared: in perfect beautie.

Our God shall come, and shall not kepe scilence: there shall go before hym a consumyng fyre, and a mightie tempest shalbe stirred vp round about him.

He shall call the heauen from aboue: and the earth, that he may iudge his people.

Gather my saintes together vnto me: those that haue made a couenaunt with me with sacrifice.

And the heauens shall declare his righteousnes: for God is iudge hym selfe.

Heare O my people, and I wyll speake: I my selfe wyll testifie agaynst thee O Israell, for I am God, euen thy God.

I wyll not reproue thee because of thy sacrifices, or for thy burnt offeringes: because they were not alway before me.

I wyll take no Bullocke out of thy house: nor
hee Goates out of thy foldes.

For all the beastes of the forest are mine: and so
are the cattelles vpon a thousande hylles.

I knowe all the fowles vpon the mountaynes:
and the wylde beastes of the fielde are in my syght.

If I be hungry I wyl not tel thee: for the whole
worlde is myne, and all that is therin.

Thynkest thou that I wyll eate Bulles flesshe:
and drynke the bloud of Goates?

Offer vnto God thankes geuyng: and paye thy
vowes vnto the most hyghest.

And call vpon me in the tyme of trouble: so wyl
I heare thee, and thou shalt prayse me.

But vnto the vngodlye sayde God: why doest
thou preach my lawes, and takest my couenaunt in
thy mouth?

Whereas thou hatest to be reformed: and hast
cast my wordes behynde thee.

When thou sawest a thiefe, thou consentedst vnto
hym: and hast ben partaker with the aduouterers.

Thou hast let thy mouth speake wickednes: and
with thy tongue thou hast set forth disceyte.

Thou satest & spakest agaynste thy brother: yea
and hast slaundered thyne owne mothers sonne.

These thynges hast thou done, and I held my
tonge, & thou thoughtest wickedly, that I am euen
such a one as thy selfe: but I wyll reproue thee, and
set before thee, the thynges that thou hast done.

O consider this, ye that forget God: lest I plucke
you away, and there be none to delyuer you.

Who so offereth me thankes and prayse, he hono-
reth me: and to hym that ordereth his conuersation

righ

right, wyll I shewe the saluation of God.

Miserere mei Deus. Psal. lj.

HAue mercye vpon me, O God, after thy great goodnes: according vnto the multitude of thy mercies do away mine offences.

Washe me throughly fro my wickednesse: and clense me fro my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Agaynst thee only haue I sinned, and done this euyll in thy syght: that thou myghtest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednes: and in sinne hath my mother conceaued me.

But lo, thou requirest trueth in the inward partes: & shalt make me to vnderstand wisdom secretly.

Thou shalt purge me with hope, & I shalbe clene: thou shalt washe me, & I shalbe whyter then snow.

Thou shalt make me heare ioy & gladnesse: that the bones which thou hast broken, may reioyce.

Tourne thy face from my sinnes: and put out all my misdedes.

Make me a cleane harte, O God: and renue a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablyshe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Delyuer me from bloudgyltines, O God, thou that art the God of my health: and my tongue shal sing of thy righteousnes.

Thou shalt open my lippes, O Lord: my mouth shall shewe thy prayse.

For thou desirest no sacrifice, els would I geue it thee: but thou delightest not in burnt offeringes.

The sacrifice of God is a troubled spirite: a broken and contrite harte (O God) shalt thou not despyse.

O be fauourable and gracious vnto Sion: buylde thou the walles of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerynges and oblations: then shall they offer yong bullockes vppon thine aulter.

Quid gloriaris in malitia. Psal.lij.

WHy bostest thou thy selfe thou tiraunt: that thou canst do mischiefe?

whereas the goodnes of God: endureth yet dayly.

Thy tongue imagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

Therfore shall God destroy thee for euer: he shall take thee and pluck thee out of thy dwellyng, and roote thee out of the lande of the lyuyng.

The righteous also shall see this, and feare: and shall laugh hym to scorne.

Loe, this is the man that toke not God for his strength: but trusted vnto the multitude of his riches, and strengthed hymselfe in his wickednes.

As for me, I am lyke a greene Olyue tree in the hou

house of God: my truste is in the tender mercye of God for euer and euer.

I wyll alway geue thankes vnto thee, for that thou hast done: and I wyll hope in thy name, for thy Saintes lyke it well.

Dixit insipiens. Psal. liij.

THe foolishe body hath saide in his hart: there is no God. Euenyng prayer.

Corrupt are they, and become abhominable in theyr wickednesse: there is none that doeth good.

God loked downe from heauen vppon the chyldren of men: to see yf there were any that woulde vnderstande and seke after God.

But they are all gone out of the waye, they are altogether become abhominable: there is also none that doth good, no not one.

Are not they without vnderstanding that worke wickednesse: eatyng vp my people as yf they would eate breade, they haue not called vpon God.

They were afrayde where no feare was: for God hath broken the bones of hym that beleged thee, thou hast put them to confusion, because God hath despysed them.

Oh that the saluation were geuen vnto Israell out of Sion: Oh that the Lorde wouldе delyuer his people out of captiuitie.

Then shoulde Jacob reioyce: and Israell should be ryght gladde.

Deus in nomine tuo. Psal. liij.

SAue me (O God) for thy names sake: and auenge me in thy strength.

Heare my prayer, O God: and harken vn-

to the wordes of my mouth.

For straungers are ryſen vp agaynſt me: and tyrauntes whiche haue not God before theyr eyes, ſeke after my ſoule.

Beholde, God is my helper: the Lorde is with them that vpholde my ſoule.

He ſhall reward euyll vnto mine enemies: deſtroy thou them in thy trueth.

An offeryng of a free hart wyll I geue thee, and prayſe thy name, O lord: becauſe it is ſo cõfortable.

For he hath deliuered me out of all my trouble: & mine eye hath ſene his deſire vpon mine enemies.

Exaudi Deus. Pſal. lv.

HEare my prayer (O God:) and hyde not thy ſelfe from my petition.

Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

The enemie crieth ſo, and the vngodly commeth on ſo faſt: for they are mynded to do me ſome miſchiefe, ſo maliciouſly are they ſet agaynſt me.

My hart is diſquieted within me: and the feare of death is fallen vpon me.

Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

And I ſaide, O that I had wynges lyke a doue: for then woulde I flee away, and be at reſt.

Loe, then woulde I get me awaye farre of: and remayne in the wyldernes.

I woulde make haſte to eſcape: becauſe of the ſtormye wynde and tempeſt.

Deſtroye their tongues (O Lorde) and deuide them: for I haue ſpyed vnryghteouſnes and ſtryfe in the Citie.

Daye & nyght they go about within the walles therof: mischiefe also & sorow are in the midst of it.

wickednes is therin: deceyte and guyle go not out of theyr streates.

For it is not an open enemie that hath done me this dishonour: for then I coulde haue borne it.

Neyther was it mine aduersary that dyd magnifie hym selfe agaynst me: for then peraduenture I woulde haue hyd my selfe from hym.

But it was euen thou my companion: my guide and myne owne familier frende.

we toke sweete counsayle together: and walked in the house of God as frendes.

Let death come hastyly vpon them, and let them go downe quicke into hell: for wickednes is in their dwellynges and among them.

As for me I wyll call vpon God: and the Lorde shall saue me.

In the euening & morning, & at none day wyll I pray (& that instantly:) and he shall heare my voyce.

It is he that hath deliuered my soule in peace, from the battayle that was agaynst me: for there were many with me.

Yea euen God that endureth for euer shal heare me, and bryng them downe: for they will not turne nor feare God.

He layde his handes vppon suche as be at peace with hym: and he brake his couenaunt.

The wordes of his mouth were softer then butter, hauyng warre in his harte: his wordes were smother then oyle, and yet be they bare swordes.

O cast thy burthen vpon the Lord, & he shall norishe thee: & not suffer the righteous to fal for euer.

And as for them: thou (O God) shalte bryng them into the pit of destruction.

The bloudthirstie and deceytfull men shall not lyue out halfe theyr dayes: neuertheleße, my trust shalbe in thee.

Miserere mei Deus quoniam. Psal. lvj.

Mornyng prayer.

BE mercyfull vnto me, O God, for man goeth about to deuour me: he is dayly fyghtyng & troublyng me.

Mine enemies are dayly in hand to swallowe me vp: for they be many that fyght agaynst me, O thou most hyghest.

Neuertheleße, though I am sometime afrayde: yet put I my trust in thee.

I wyll prayse God, because of his worde: I haue put my trust in God, and will not feare what flesshe can do vnto me.

They dayly mistake my wordes: all that they imagine, is to do me euyll.

They holde altogether, and kepe themselues close: and marke my steppes when they lay wayte for my soule.

Shall they escape for their wickednes: thou (O God) in thy displeasure shalt cast them downe.

Thou tellest my flittinges, put my teares into thy bottell: are not these thynges noted in thy booke?

Whensoeuer I call vppon thee, then shall mine enemies be put to flight: this I knowe, for God is on my syde.

In Gods wordes wyll I reioyce: in the Lordes worde wyll I comfort me.

Yea in God haue I put my trust: I wyll not be afrayd

afrayde what man can do vnto me.

vnto thee (O God) wyll I pay my vowes: vnto thee wyll I geue thankes.

For thou hast deliuered my soule from death, and my feete from fallyng: that I maye walke before God in the lyght of the lyuyng.

Miserere mei Deus. Psal.lvij.

BE mercyfull vnto me (O God) be mercyfull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wynges shalbe my refuge, vntyll this tiranny be ouerpast.

I wyll call vnto the most hygh God: euen vnto the God that shall performe the cause whiche I haue in hande.

He shall sende from heauen: and saue me from the reproffe of hym that woulde eate me vp.

God shall sende forth his mercy and trueth: my soule is among Lions.

And I lye euen among the chyldren of men (that are set on fyre:) whose teeth are speares & arrowes, and their tongue a sharpe swoorde.

Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

They haue layde a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the myddes of it them selues.

My hart is fixed (O God) my hart is fixed: I wyll syng and geue prayse.

Awake vp my glory, awake Lute and Harpe: I my selfe wyll awake ryght early.

I wyll geue thankes vnto thee (O Lord) among the people: and I wyll syng vnto thee among the nations.

For

For the greatnes of thy mercy reacheth vnto the heauens: and thy truth vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Reuerentiquenidiam. Psal. lviij.

ARe your myndes set vpon righteousnes, O ye congregation: and do ye iudge the thyng that is ryght, O ye sonnes of men?

Yea, ye imagine mischiefe in your hart vpon the earth: and your handes deale with wickednes.

The vngodly are frowarde, euen from their mothers wombe: assone as they be borne, they go astraye, and speake lyes.

They are as venemous as the poyso of a serpent: euen lyke the deafe Adder that stoppeth her eares.

Whiche refuseth to heare the voyce of the charmer: charme he neuer so wysely.

Breake they? teeth (O God) in they? mouthes, smyte the chawe bones of the Lions (O Lord:) let them fall awaye lyke water that runneth apace, & when they shote they? arowes, let the be roted out.

Let them consume awaye lyke a snayle, and be lyke the vntymely fruite of a woman: and let them not see the Sunne.

Or euer your pottes be made hot with thornes: so let indignation vexe hym, euen as a thyng that is rawe.

The ryghteous shall reioyce when he seeth the vengeaunce: he shall washe his footesteppes in the bloud of the vngodly.

So that a man shall saye, verely there is a reward for the ryghteous: doubtlesse there is a God that iudgeth the earth.

En

Eripe me de inimicis. Psal. lix.

DElyuer me fro mine enemies (O God:) defende me from them that ryse vp against me. Euenyng prayer.

O deliuer me from the wicked doers: & saue me from the bloudthirstie men.

For loe, they lye wayting for my soule: the mightie men are gathered together against me, without any offence or fault of me, O Lorde.

They runne and prepare them selues without my fault: aryse thou therefore to helpe me, and beholde.

Stande vp (O Lorde God of hostes) thou God of Israell, to visite all the heathen: and be not mercifull vnto the that offend of malicious wickednes.

They go to and fro in the euenyng, they grinne lyke a dogge: and runne about through the citie.

Beholde, they speake with their mouth, and swordes are in their lippes: for who doeth heare?

But thou (O Lord) shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

My strength will I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me his goodnes plenteously: and God shall let me see my desire vpon mine enemies.

Slay them not, lest my people forget it: but scatter them abrode among thy people, and put them downe (O Lorde our defence.)

For the sinne of their mouth, and for the wordes of their lippes, they shalbe taken in their pryde: and why, their preachyng is of cursyng and lyes.

Consume them in thy wrath, consume them that they may perysh: and knowe that it is God which

ruleth

ruleth in Jacob, and vnto the endes of the world.

And in the euenyng they wyll returne: grinne lyke a dogge, and wyll go about the Citie.

They wyll runne here and there for meate: and grudge yf they be not satisfied.

As for me I wyll syng of thy power, and wyll prayse thy mercie betymes in the morning: for thou hast ben my defence and refuge in the daye of my trouble.

Vnto thee (O my strength) wyll I syng: for thou O God, art my refuge and my mercyfull God.

Deus repulisti nos. Psal.lx.

O God, thou that hast cast vs out and scattered vs abrode: thou hast also ben displeased, O turne thee vnto vs agayne.

Thou hast moued the lande and deuided it: heale the sores therof, for it shaketh.

Thou hast shewed thy people heauy thynges: thou hast geuen vs a drinke of deadly wine.

Thou hast geuen a token for such as feare thee: that they may triumph because of the trueth.

Therfore were thy beloued delyuered: helpe me with thy ryght hande, and heare me.

God hath spoken in his holynes, I wyll reioyce & deuide Sichem: & mete out the valley of Sucoth.

Gilead is myne, and Manasses is myne: Ephraim also is the strength of my head, Juda is my lawe geuer.

Moab is my washepot, ouer Edom wyll I caste out my shoe: Philistia be thou glad of me.

Who wyll leade me into the strong Citie: who wyll bryng me into Edom?

Hast thou not cast vs out, O God: wylt not thou

(O God) go out with our hostes.

O be thou our helpe in trouble: for vayne is the helpe of man.

Thorow God shall we do great actes: for it is he that shall treade downe our enemies.

Exaudi Deus depreca. Psal.lxi.

HEare my crying (O God:) geue eare vnto my prayer.

From the endes of the earth wyll I call vnto thee: when my hart is in heauynes.

Oh set me vp vpon my rocke that is hyer then I: for thou hast ben my hope, and a strong tower for me agaynst the enemie.

I wyll dwell in thy tabernacle for euer: and my trust shalbe vnder the couerynge of thy wynges.

For thou, O Lord, hast harde my desires: & hast geuen an heritage vnto those that feare thy name.

Thou shalt graunt the king a long life: that his yeres may endure thorowout all generations.

He shall dwell before God for euer: O prepare thy louyng mercy and faythfulnesse, that they may preserue hym.

So wyll I alwaye syng prayse vnto thy name: that I may dayly perfourme my vowes.

Nonne Deo subiecta. Psal.lxii.

MY soule truely wayteth styll vppon God: for of hym commeth my saluation. Mornyng prayer.

He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

How long wyl ye imagine mischiefe agaynst euery man: ye shalbe slayne all the sort of you, yea as a tottering

a tottering wall shall ye be, & lyke a broken hedge.

Their deuise is only how to put him out whom God wyll exalt: their delyght is in lyes, they geue good wordes with their mouth, but curse with their hart.

Neuerthelelle, my soule wayte thou styll vppon God: for my hope is in hym.

He truely is my strength and my saluation: he is my defence, so that I shall not fall.

In God is my health and my glory: the rocke of my myght, and in God is my trust.

O put your trust in him alway ye people: powre out your hartes before hym, for God is our hope.

As for the chyldren of men, they are but vayne: the children of men are deceitful vpō the waightes, they are altogether lighter then vanitie it selfe.

O truste not in wrong and robbery, geue not your selues vnto vanitie: yf ryches encrease, sette not your hart vpon them.

God spake once and twise: I haue also harde the same, that power belongeth vnto God.

And that thou Lord art mercyfull: for thou rewardest euery man accordyng to his worke.

Deus Deus meus. Psal.lxiij.

O God, thou art my God: early wyl I seke thee.

My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drye land where no water is.

Thus haue I loked for thee in holynesse: that I myght beholde thy power and glory.

For thy louyng kyndnesse is better then the lyfe it selfe: my lippes shall prayse thee.

As long as I lyue wyll I magnifie thee on this maner

maner: and lyft vp my handes in thy name.

My soule shalbe satisfied, euen as it were with mary and fatnesse: when my mouth prayseth thee with ioyfull lippes.

Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?

Because thou hast ben my helper: therefore vnder the shadowe of thy wynges wyll I reioyce.

My soule hangeth vpon thee: thy ryght hande hath vpholden me.

These also that seke the hurte of my soule: they shall go vnder the earth.

Let them fall vpon the edge of the swoorde: that they may be a portion for foxes.

But the kyng shall reioyce in God, all they also that swere by hym shalbe cõmended: for the mouth of them that speake lyes shalbe stopped.

Exaudi Deus orationem meam. Psal.lxiiii.

HEare my voyce, O God, in my prayer: preserue my lyfe from feare of the enemie.

Hide me frõ the gatheryng together of the froward: & from the insurrection of wicked doers.

which haue whet theyr tongue like a swoord: and shote out theyr arrowes, euen bytter wordes.

That they may priuily shote at hym whiche is perfect: sodeynly do they hyt hym, and feare not.

They courage them selues in mischiefe: and common among them selues how they may lay snares, and say that no man shall see them.

They imagine wickednesse and practise it: that they kepe secrete among them selues, euery man in the deepe of his hart.

But God shall sodaynlye shote at them with a

swift

swyft arrowe: that they shalbe wounded.

Yea their owne tongues shall make them fall: insomuch that who so seeth them shall laugh them to scorne.

And all men that see it, shall say, this hath God done: for they shall perceyue that it is his worke.

The righteous shall reioyce in the Lord, and put his truste in him: and all they that are true of hart shalbe glad.

Te decet hymnus. Psal.lxv.

Euenyng prayer.

THou O God art praysed in Sion: and vnto thee shal the bowe be performed in Jerusalem.

Thou that heerest the prayer; vnto thee shall all flesshe come.

My mysdedes preuayle against me: O be thou mercyfull vnto our sinnes.

Blessed is the man whom thou choosest and receiuest vnto thee: he shall dwell in thy courte, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.

Thou shalt shewe vs wonderfull thinges in thy righteousnes (O God) of our saluation: thou that art the hope of all the endes of the earth, & of them that remayne in the brode sea.

Which in his strength setteth fast the mountaynes: and is gyrded about with power.

Which stylleth the ragyng of the sea, & the noyse of his waues: and the madnesse of his people.

They also that dwell in the vttermost partes (of the earth) shalbe afrayde at thy tokens: thou that makest the outgoynges of the morning & euenyng to prayse thee.

Tho

Thou vilitest the earth, and blessest it: thou makest it very plenteous.

The riuer of God is full of water: thou preparest their corne, for so thou proundest for the earth.

Thou waterest her forowes, thou sendest rayne into the litle vallyes thereof: thou makest it softe with the drops of rayne, & blessest the encreate of it.

Thou crowneste the yere with thy goodnes: and thy cloudes droppe fatnes.

They shall drop vpon the dwellinges of the wyldernes: & the litle hilles shall reioyce on euery side.

The foldes shalbe full of sheepe: the valleys also shall stande so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. lxvj.

BE ioyfull in God, all ye landes: sing prayses vnto the honour of his name, make his praise to be glorious.

Say vnto God, O howe wonderfull art thou in thy workes: through the greatnes of thy power, shall thyne enemies be founde lyers vnto thee.

For all the worlde shall worshyp thee: singe of thee, and prayse thy name.

O come hyther and beholde the workes of God: howe wonderfull he is in his doyng, towarde the chyldren of men.

He tourned the sea into drye lande: so that they went thorowe the water on foote, there dyd we reioyce therof.

He ruleth with his power for euer, his eyes beholde the people: and such as will not beleue, shall not be able to exalte them selues.

O prayse our God (ye people:) and make the

boyce of his prayse to be harde.

Which holdeth our soule in lyfe: and suffereth not our feete to slip.

For thou (O God) hast proued vs: thou also hast tryed vs, lyke as siluer is tryed.

Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

Thou sufferedst men to ride ouer our heades: we went thorowe fire and water, and thou broughtest vs out into a welthy place.

I wyll go into thy house with burnt offeringes: and wyll pay thee my vowes which I promysed with my lippes, and spake with my mouth, when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of Rammes: I wyl offer Bullockes and Goates.

O come hither, and harken all ye that feare God: and I wil tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tonge.

If I entende vnto wickednes with my hart: the Lorde will not heare me.

But God hath harde me: and considered the boyce of my prayer.

Praysed be God, which hath not caste out my prayer: nor turned his mercy from me.

Deus misereatur nostri. Psal. lxvii.

GOD be mercyfull vnto vs, and blesse vs: and shewe vs the lyght of his countenaunce, and be mercyfull vnto vs.

That thy way may be knowen vpon earth: thy sauyng health among all nacions.

Let the people prayse thee, O God: yea let all the people prase thee.

O let the nations reioyce and be glad, for thou shalt iudge the folke ryghteously: and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bryng forth her increase: & God, euen our owne God, shal geue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Exurgat Deus. Psal.lxviij.

LEt God aryse, and let his enemies be scattered: let them also that hate him, flee before him. Mornyng prayer.

Like as the smoke vanisheth, so shalt thou dryue them awaye: and like as waxe melteth at the fire, so let the vngodly perysshe at the presence of God.

But let the righteous be glad, and reioyce before God: let them also be mery and ioyfull.

O synge vnto God, and synge prayses vnto his name: magnifie hym that rydeth vppon the heauens, as it were vpon an Horse, prayse hym in his name, yea and reioyce before hym.

He is a father of the fatherlesse, and defendeth the cause of ỹ wydowes: euen god in his holy habitatiõ.

He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarsenes.

O God, when thou wentest forth before the people: when thou wentest through the wyldernes.

The earth shoke, and the heauens dropped at the presence of God: euen as Sinay also was moued at the presence of God, whiche is the God of Israell.

Thou, O God, sendest a gracious raine vpon thy inheritaunce: and refreshedst it when it was werye.

Thy congregations shall dwell therin: for thou O God, hast of thy goodnes prepared for the poore.

The Lorde gaue the worde: great was the company of the preachers.

Kinges with their armies did flee, and were discomfited: & they of the houshold deuided the spoyle.

Though ye haue line among the pottes, yet shall ye be as the winges of a doue: that is couered with siluer winges, and her fethers like golde.

When the almightie scattered kynges for their sake: then were they as white as snow in Salmon.

As the hill of Basan, so is Gods hyll: euen an high hill as the hill of Basan.

Why hoppe ye so, ye high hilles, this is Gods hill in the whiche it pleaseth him to dwell: yea, the lord wyll abide in it for euer.

The Charettes of God are twentie thousande, euen thousandes of Angels: and the Lord is among them, as in the holy place of Sinay.

Thou art gone vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thine enemies, that the Lorde God might dwell among them.

Praysed be the Lorde dayly: euen the god which helpeth vs, and powreth his benefites vpon vs.

He is our God, euen the God of whom commeth saluation: God is the Lord by who we escape death.

God shall wounde the head of his enemies: and

the

the heery scalpe of suche a one as goeth on still in his wickednes.

The Lorde hath said, I wyll bryng my people agayne, as I dyd from Basan: myne owne wyll I bring agayne, as I dyd sometime from the deepe of the Sea.

That thy foote maye be dipped in the bloud of thyne enemies: and that the tongue of thy dogges may be redde through the same.

It is well seene, O God, howe thou goest: howe thou my God and kyng, goest in the sanctuary.

The singers go before, the minstrels folowe after: in the middest are the damosels playing with the Timbrelles.

Geue thankes, O Israell, vnto God the Lorde in the congregations: from the grounde of the hart.

There is little Beniamin their ruler, and the Princes of Juda theyr counsayle: the Princes of Zabulon, and the Princes of Nephtali.

Thy god hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

For thy temples sake at Jerusalem: so shal kinges bring presentes vnto thee.

When the company of the spearemen, and multitude of the mightie are scattered abroade among the beastes of the people, so that they humbly bring peeces of syluer: and when he hath scattered the people that delight in warre.

Then shall the Princes come out of Egipt: the Morians lande shall sone stretche out her handes vnto God.

Syng vnto God, O ye kingdomes of the earth: O syng prayses vnto the Lorde.

whiche sitteth in the heauens ouer all, from the beginning: lo, he doth sende out his voyce, yea and that a mightie voyce.

Ascribe ye the power to God ouer Israell: his worship and strength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Israell, he will geue strength and power vnto his people, blessed be God.

Saluum me fac Deus. Psal. lxix.

Euenyng prayer.

SAue me, O God: for the waters are come in, euen vnto my soule.

I sticke fast in the deepe myre where no ground is: I am come into depe waters, so that the fluddes ranne ouer me.

I am weary of crying, my throte is dry: my sight fayleth me, for wayting so long vpon my God.

They that hate me without a cause, are mo then the heeres of my head: they that are mine enemies and would destroy me giltlesse, are mightie.

I payde them the thynges that I neuer toke: God thou knowest my simplenes, and my faultes are not hid from thee.

Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lord God of Israell.

And why, for thy sake haue I suffered reprose: shame hath couered my face.

I am become a straunger vnto my brethren: euen an aliaunt vnto my mothers children.

For the zeale of thyne house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

I wept

I wepte, and chastened my selfe with fastyng: and that was turned to my reproofe.

I put on a sackcloth also: & they iested vpon me.

They that sytte in the gate, speake agaynst me: and the dronkardes make songes vpon me.

But Lorde I make my prayer vnto thee: in an acceptable tyme.

Heare me, O God, in the multitude of thy mercye: euen in the trueth of thy saluation.

Take me out of the myre that I sinke not: Oh let me be delyuered from them that hate me, and out of the deepe waters.

Let not the water floud drowne me, neyther let the deepe swallowe me vp: and let not the pit shut her mouth vppon me.

Heare me (O Lorde) for thy louyng kindnesse is comfortable: turne thee vnto me according to the multitude of thy mercyes.

And hyde not thy face from thy seruaunt, for I am in trouble: Oh haste thee, and heare me.

Drawe nygh vnto my soule and saue it: Oh deliuer me because of mine enemies.

Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy syght.

Thy rebuke hath broken my harte, I am full of heauynesse: I loked for some to haue pitie on me, but there was no man, neyther founde I any to comfort me.

They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

Let their table be made a snare to take them selues withall: & let the thinges (that should haue ben for their wealth) be vnto them an occasion of fallyng.

Let their eyes be blynded that they see not: and euer bowe downe their backes.

Powre out thyne indignation vpon them; and let thy wrathfull displeasure take holde of them.

Let their habitation be voyde: and no man to dwell in their tentes.

For they persecute hym whom thou hast smytten: and they talke howe they maye vexe them whom thou hast wounded.

Let them fall from one wyckednes to another: and not come into thy righteousnes.

Let them be wyped out of the booke of the liuing: and not be written among the righteous.

As for me, when I am poore and in heauines: thy helpe (O God) shall lift me vp.

I will prayse the name of God with a song: and magnifie it with thankes geuyng.

This also shall please the Lorde: better then a Bullocke, that hath hornes and hooues.

The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

For the Lorde heareth the poore: and despiseth not his prysonners.

Let heauen and earth prayse him: the sea, and all that moueth therein.

For God will saue Sion, and builde the cities of Juda: that men may dwell there, and haue it in possession.

The posteritie also of his seruaunts shal inherite it: and they that loue his name, shall dwell therein.

Deus in adiutorium. Psal. lxx.

Haste thee, O God, to deliuer me: make haste to helpe me, O Lorde.

Let

Let them be ashamed and confounded, that seeke after my soule: let them be turned backwarde, and put to confusion that wishe me euyll.

Let them (for they? rewarde) be sone brought to shame: that crye ouer me, there there.

But let all those that seeke thee, be ioyfull and glad in thee: and let all suche as delight in thy saluation say alway, the Lorde be praysed.

As for me, I am poore and in miserie: haste thee vnto me (O God.)

Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine speraui. Psal.lxxj.

IN thee, O Lorde haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me in thy righteousnes, encline thine eare vnto me and saue me. Mornyng prayer.

Be thou my stronge holde, whereunto I may alway resort: thou hast promysed to helpe me, for thou art my house of defence and my castell.

Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous and cruell man.

For thou, O Lorde God, art the thyng that I long for: thou art my hope, euen from my youth.

Through thee haue I ben holden vp, euer sence I was borne: thou art he that toke me out of my mothers wombe, my prayse shalbe alway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse: (that

I may

I may sing of thy glory & honour all the day long.

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake against me, and they that lay wayte for my soule, take theyr counsayle together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre fro me, O God: my God haste thee to helpe me.

Let them be confounded and perysshe, that are against my soule: let them be couered with shame and dishonour, that seke to do me euyll.

As for me, I wyll paciently abyde alway: and wyll prayse thee more and more.

My mouth shall dayly speake of thy rygh teousnes and saluation: for I knowe no ende thereof.

I wyll go forth in the strength of the Lord God: and will make mention of thy righteousnes only.

Thou (O God) hast taught me from my youth vp vntyll nowe: therefore wyll I tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy rygh teousnes (O God) is very hygh: and great thinges are they that thou hast done, O God, who is like vnto thee.

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refreshe me: yea and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honor: and com-

forted

layed me on euery syde.

Therefore wyll I prayse thee and thy faythfulnes, O God, playing vppon an instrument of musicke: vnto thee wyl I sing vpon the Harpe, O thou holy one of Israell.

My lippes wil be fayne, when I sing vnto thee: and so wyll my soule whom thou hast deliuered.

My tongue also shall talke of thy ryghteousnes all the day long: for they are confounded & brought vnto shame, that seeke to do me euyll.

Deus iudicium. Psal.lxxij.

GEue the kyng thy iudgementes (O God:) and thy ryghteousnes vnto the kinges sonne.

Then shall he iudge the people accordyng vnto ryght: and defende the poore.

The mountaynes also shall bring peace: and the litle hilles, righteousnes vnto the people.

He shall kepe the simple folke by their right: defende the children of the poore, and punyshe the wrong doer.

They shall feare thee as long as the Sunne and Mone endureth: from one generation to another.

He shal come downe like the raine into a fleece of wooll: euen as the droppes that water the earth.

In his time shall the righteous florish: yea, and aboundance of peace, so long as the mone endureth.

His dominion shalbe also from the one sea to the other: and from the floud, vnto the worldes ende.

They that dwell in the wyldernes, shall kneele before hym: his enemies shall licke the dust.

The kynges of Tharsis and of the Iles shall geue presentes: the kynges of Araby and Saba, shall bring gyftes.

All

All kinges shall fall downe before hym: all nacions shall do hym seruice.

For he shall delyuer the poore when he crieth: the nedy also, and hym that hath no helper.

He shalbe fauourable to the simple and nedye: and shall preserue the soules of thee poore.

He shall delyuer theyr soules from falshod and wrong: and deare shall theyr bloud be in his sight.

He shall lyue and vnto hym shall be geuen of the gold of Arabia: prayer shalbe made euer vnto hym, and dayly shall he be praysed.

There shalbe an heape of corne in the earth, hye vpon the hilles: his fruit shal shake like Libanus, & shalbe grene in the citie, like grasse vpon the earth.

His name shall endure for euer, his name shall remayne vnder the Sunne among the posteritie: whiche shalbe blessed thorowe hym, and al the Heathen shall prayse hym.

Blessed be the Lorde God, euen the God of Israell: whiche only doth wonderous thinges.

And blessed be the name of his maiestie for euer: and all the earth shalbe filled with his Maiestie. Amen. Amen.

Quam bonus Israel. Psal.lxxiij.

Euenyng prayer.

TRuly God is louyng vnto Israell: euen vnto such as are of a cleane hart.

Neuertheless, my feete were almost gone: my treadinges had wel nigh slipt.

And why, I was greeued at the wicked: I do also see the vngodly in such prosperitie.

For they are in no peryll of death: but are lustie and stronge.

They come in no misfortune lyke other folke: neyther

neyther are they plaged lyke other men.

And this is the cause that they be so holden with pryde: and ouerwhelmed with cruelitie.

Their eyes swell with fatnes: and they do euen what they lust.

They corrupt other, and speake of wycked blasphemie: their talking is against the most highest.

For they stretch forth their mouth vnto the heauen: and their tounge goeth thorowe the worlde.

Therefore fall the people vnto them: and thereout sucke they no small aduauntage.

Tushe say they, howe should God perceyue it: is there knowledge in the most highest?

Loe, these are the vngodly, these prosper in the worlde, and these haue ryches in possession: and I sayde, then haue I clensed my hart in vayne, and washed my handes in innocencie.

All the day long haue I ben punyshed: and chastened euery morning.

Yea, and I had almost said euen as they: but lo, then shoulde I haue condemned the generation of thy chyldren.

Then thought I to vnderstand this: but it was to harde for me.

Vntyll I went into the sanctuary of God: then vnderstode I the ende of these men.

Namely howe thou doest set them in slipperye places: and castest them downe, & destroyest them.

O howe sodaynely do they consume: perishe, and come to a fearefull ende.

Yea, euen lyke as a dreame when one awaketh: so shalt thou make their ymage to vanishe out of the Citie.

Thus

Thus my hart was greeued: and it went euen throughe my raynes.

So foolishe was I and ignorannt: euen as it were a beast before thee.

Neuertheless, I am alwaye by thee: for thou hast holden me by my right hande.

Thou shalt guyde me with thy counsell: and after that receyue me with glory.

Whom haue I in heauen but thee: and there is none vppon earth, that I desire in comparison of thee.

My flesshe and my hart fayleth: but God is the strength of my hart, and my portion for euer.

For lo, they that forsake thee, shall perysshe: thou hast destroyed all them that committe fornication agaynst thee.

But it is good for me to holde me fast by God, to put my trust in the Lorde God: and to speake of all thy workes, in the gates of the daughter of Sion.

Vt quid Deus repulisti. Psal.lxxiiii.

O God, wherefore art thou absent from vs so longe: why is thy wrath so hotte against the sheepe of thy pasture?

O thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.

Thynke vpon the tribe of thyne inheritaunce: and mount Sion, wherein thou hast dwelt.

Lift vp thy feete that thou maiest vtterly destroy euery enemie: which hath done euyll in thy Sanctuary.

Thyne aduersaries roare in the middes of thy congregations: & set vp theyr banners for tokens.

He that hewed timber afore out of the thick trees:

was

was knowen to bring it to an excellent worke.

But nowe they breake downe all the carued worke thereof: with axes and hammers.

They haue set fyre vppon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the grounde.

Yea, they saide in their hartes, let vs make hauocke of them altogether: thus haue they brent vp all the houses of God in the lande.

We see not our tokens, there is not one Prophete more: no not one is there amonge vs that vnderstandeth any more.

O God, howe long shall the aduersary do this dishonour: howe long shall the enemie blaspheme thy name, for euer?

Why withdrawest thou thy hand: why pluckest not thou thy right hande out of thy bosome to consume the enemie?

For God is my kyng of olde: the helpe that is done vpon earth, he doth it him selfe.

Thou diddest deuide the sea through thy power: thou brakest the heades of the Dragons in the waters.

Thou smotest the heades of Leuiathan in peeces: and gauest hym to be meate for the people in the wyldernes.

Thou broughtest out fountaynes & waters out of the hard rockes: thou dryest vp mightie waters.

The day is thyne, and the nyght is thyne: thou hast prepared the light and the Sunne.

Thou hast set all the borders of the earth: thou hast made Sommer and winter.

Remember this, O Lord, howe the enemie hath

rebuked:

rebuked: and howe the foolyshe people hath blaſphemed thy name.

O deliuer not the ſoule of thy Turtle dowe vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Loke vpon the couenaunt: for all the earth is full of darkenes, and cruell habitations.

O let not the ſimple go away aſhamed: but let the poore and nedy geue prayſe vnto thy name.

Ariſe, O God, maintaine thine own cauſe: remember howe the foolyshe man blaſpheməth thee dayly.

Forget not the voyce of thyne enemies: the preſumption of them that hate thee, increaſeth euer more and more.

Confitebimur tibi. Pſal.lxxv.

Mornyng prayer.

VNto thee (O god) do we geue thankes: yea vnto thee do we geue thankes.

Thy name alſo is ſo nygh: & that do thy wonderous workes declare.

When I receiue the congregation: I ſhall iudge accoꝛding vnto right.

The earth is weake, and all the inhabiters therof: I beare vp the pillers of it.

I ſayd vnto the fooles, deale not ſo madly: and to the vngodly, ſet not vp your horne.

Set not vp your horne on high: and ſpeake not with a ſtiffe neche.

For promotion commeth neither from the Eaſt, nor from the weſt: nor yet from the South.

And why, God is the iudge: he putteth downe one, and ſetteth vp another.

For in the hande of the Lorde there is a cup, and the

the wyne is redde: it is full mixt, and he powreth out of the same.

As for the dregges therof: al the vngodly of the earth shall drinke them, and sucke them out.

But I wyl talke of the God of Jacob: and praise hym for euer.

All the hornes of the vngodly also wyl I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. lxxvi.

IN Jewry is God knowen: his name is great in Israell.

At Salem is his tabernacle: and his dwelling in Sion.

There brake he the arrowes of the bowe: the shielde, the sworde, and the battayle.

Thou art of more honour and myght: then the hylles of the robbers.

The proude are robbed, they haue slept theyr slepe: and all the men (whose handes were mighty) haue founde nothyng.

At thy rebuke (O God of Jacob:) both the charret and horse is fallen.

Thou, euen thou art to be feared: and who may stande in thy sight when thou art angry?

Thou didst cause thy iudgement to be hard from heauen: the earth trembled and was styll.

When God arose to iudgement: and to helpe all the meeke vpon earth.

The fiercenes of man shall turne to thy prayse: and the fiercenes of them shalt thou refrayne.

Promyse vnto the Lorde your God, and kepe it all ye that be rounde about hym: bryng presentes vnto hym that ought to be feared.

He shall refrayne the spirite of princes: and is wonderfull among the kynges of the earth.

Voce mea ad dominum. Psal. lxxvii.

I wyll crye vnto God with my voyce: euen vnto God wyll I crye with my voyce, and he shal harken vnto me.

In the tyme of my trouble I sought the Lorde: my sore ranne and ceassed not, in the nyght season my soule refused comfort.

When I am in heauinesse, I wyll thinke vppon God: when my hart is vexed I wyll complayne.

Thou holdest mine eyes waking: I am so feeble that I can not speake.

I haue considered the dayes of olde: and the yeres that are past.

I call to remembraunce my song: and in the nyght I common with mine owne hart, & searche out my spirites.

Wyll the Lorde absent hym selfe for euer: and wyll he be no more entreated?

Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore?

Hath God forgotten to be gracious: and will he shut vp his louyng kyndnesse in displeasure?

And I sayde, it is myne owne infirmitie: but I wyll remember the yeres of the ryght hande of the moste highest.

I wyll remember the workes of the Lorde: and call to mynde thy wonders of olde tyme.

I wyll thinke also of all thy workes: and my talkyng shalbe of thy doynges.

Thy waye, O God, is holye: who is so great a God as our God?

Thou

Thou art the God that doth wonders: and hast declared thy power among people.

Thou hast myghtyly delyuered thy people: euen the sonnes of Jacob and Joseph.

The waters sawe thee, O God, the waters sawe thee and were afrayde: the depthes also were troubled.

The cloudes powred out water, the ayre thundred: and thine arrowes went abrode.

The voyce of thy thunder was harde rounde about: the lyghtnynges shone vppon the grounde, the earth was moued and shoke withall.

Thy way is in the sea, & thy pathes in the great waters: and thy footesteppes are not knowen.

Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. Psal. lxxviii.

HEare my law, O my people: encline your eares vnto the wordes of my mouth. Euenyng prayer.

I wyll open my mouth in a parable: I wyll declare harde sentences of olde.

Whiche we haue harde and knowen: and such as our fathers haue tolde vs.

That we shoulde not hyde them from the chyldren of the generations to come: but to shewe the honour of the Lorde, his mightie and wonderfull workes that he hath done.

He made a couenaunt with Jacob, and gaue Israell a lawe: whiche he commaunded our forefathers to teache theyr chyldren.

That theyr posteritie myght knowe it: and the chyldren whiche were yet vnborne,

To the intent that when they came vp: they myght shewe theyr children the same.

That they myght put theyr trust in God: and not to forget the workes of God, but to kepe his commaundementes.

And not to be as theyr forefathers, a faythlesse and stubberne generation: a generation that set not theyr hart aryght, and whose spirite cleaueth not stedfastly vnto God.

Lyke as the children of Ephraim: which beyng harnessed and carrying bowes, turned them selues backe in the battayle.

They kept not the couenaunt of God: & would not walke in his lawe.

But forgat what he had done: and the wonderfull worke that he had shewed for them.

Marueylous thynges dyd he in the sight of our forefathers in the land of Egipt: euen in the fielde of Zoan.

He deuided the sea, and let them go through: he made the waters to stande on an heape.

In the day tyme also he led them with a cloude: and all the nyght through with a lyght of fyre.

He claue the hard rockes in the wyldernes: and gaue them drynke thereof, as it had ben out of the great depth.

He brought waters out of the stonye rocke: so that it gushed out lyke ryuers.

Yet for all this, they sinned more agaynst hym: and prouoked the most hyghest in the wyldernes.

They tempted God in theyr hartes: and required meate for theyr lust.

They spake against God also, saying: shall God

prepare

prepare a table in the wyldernes?

He smote the stony rocke in deede, that the water gushed out, & the streames flowed withall: but can he geue bread also, or prouide flesshe for his people?

When the Lorde harde this, he was wroth: so the fyre was kyndeled in Jacob, and there came vp heauy displeasure agaynst Israell.

Because they beleued not in God: and put not their trust in his helpe.

So he commaunded the cloudes aboue: and opened the doores of heauen.

He rayned downe Manna also vppon them for to eate: and gaue them foode from heauen.

So man did eate Angels foode: for he sent them meate enough.

He caused the East wynde to blowe vnder the heauen: and through his power he brought in the Southwest wynde.

He rayned flesshe vppon them as thicke as dust: and fethered lowles lyke as the sande of the Sea.

He let it fall among their tentes: euen rounde about their habitation.

So they dyd eate, and were well fylled, for he gaue them their owne desyre: they were not disapoynted of their lust.

But while the meate was yet in their mouthes, the heauy wrath of God came vpon them, & slewe the welthyest of them: yea and smote downe the chosen men that were in Israell.

But for all this they sinned yet more: and beleued not his wonderous workes.

Therfore their dayes did he consume in vanitie: and their yeres in trouble.

When he slewe them, they sought him: and turned them early, and enquired after God.

And they remembred that God was their strength: and that the hygh was theyr redeemer.

Neuertheless, they dyd but flatter hym with theyr mouth: and dissembled with hym in theyr tongue.

For theyr hart was not whole with hym: neyther continued they stedfast in his couenaunt.

But he was so mercyfull: that he forgaue theyr misdeedes, and destroyed them not.

Yea, many a tyme turned he his wrath awaye: and wold not suffer his whole displeasure to arise.

For he considered that they were but flesshe: and that they were euen a wynde that passeth away, and commeth not agayne.

Many a tyme dyd they prouoke hym in the wildernesse: and greeued hym in the desert.

They turned backe, and tempted God: and moued the holy one in Israell.

They thought not of his hande: and of the day when he delyuered them from the hande of the enemye.

Howe he had wrought his miracles in Egipte: and his wonders in the fielde of Zoan.

He turned theyr waters into bloud: so that they might not drinke of the ryuers.

He sent lyce among them, and deuoured them vp: and frogges to destroy them.

He gaue theyr fruites vnto the Caterpiller: and theyr labour vnto the Grashopper.

He destroyed theyr vines with haylestones: and theyr Mulbery trees with the frost.

He

He smote their cattel also with haylestones: and
their flockes with hot thunder bolres.

He cast vpon them the furiousnes of his wrath,
anger, displeasure, and trouble: and sent euyll an-
gels among them.

He made away to his indignation, and spared
not their soule frō death: but gaue their lyfe ouer
to the pestilence.

And smote all the fyrst borne in Egipt: the most
principall & mightiest in the dwellynges of Ham.

But as for his owne people, he ledde them forth
lyke sheepe: and caryed them in the wyldernes like
a flocke.

He brought them out safely that they should not
feare: & ouerwhelmed their enemies with the sea.

And brought them within the borders of his
sanctuary: euen to his mountayne, which he pur-
chased with his ryght hande.

He cast out the Heathen also before them: caus-
ed their lande to be deuyded among them for an
heritage, and made the tribes of Israell to dwell in
their tentes.

So they tempted and displeased the moste hygh
God: and kept not his testimonies.

But turned their backes, and fell awaye lyke
their forefathers: startyng aside lyke a broken
bowe.

For they greeued hym with their hyll aulters: &
prouoked him to displeasure with their ymages.

When God harde this, he was wroth: and tooke
sore displeasure at Israell.

So that he forsoke the tabernacle in Silo: euen
the tent that he had pitched among them.

He delyuered their power into captiuitie: and their beawtie into the enemies hande.

He gaue his people ouer also vnto the swoorde: and was wroth with his inheritaunce.

The fyre consumed their yong men: and their maydens were not geuen to marryage.

Their Priestes were slayne with the swoorde: and there were no widowes to make lamentation.

So the Lorde awaked as one out of slepe: and like a Giaunt refreshed with wyne.

He smote his enemies in the hinder partes: and put them to a perpetuall shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hyll of Sion whiche he loued.

And there he buylded his temple on hye: and layde the foundation of it like the grounde whiche he hath made continually.

He chose Dauid also his seruaunt: and toke him away from the sheepe foldes.

As he was folowing the Ewes great with yong ones, he toke him: that he myght feede Jacob his people, and Israell his enheritaunce.

So he fed them with a faythfull and true hart: and ruled them prudently with all his power.

Deus venerunt. Psal. lxxix.

Morning prayer.

O God, the Heathen are come into thy inheritaunce: thy holy temple haue they defiled, and made Jerusalem an heape of stones.

The dead bodyes of thy seruauntes haue they geuen to be meate vn-

to

to fowles of the ayre: and the flesh of thy Saintes vnto the beastes of the lande.

Their bloud haue they shedde like water on euerye syde of Jerusalem: and there was no man to bury them.

We are become an open shame to our enemyes: a very scorne & derision vnto them that are rounde about vs.

Lord, howe long wylt thou be angry: shall thy gelousie burne lyke fyre for euer?

Powre out thine indignation vpō the Heathen that haue not knowen thee: and vppon the kyngdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and layde waste his dwellyng place.

O remember not our olde sinnes, but haue mercye vpon vs, and that soone: for we are come to great misery.

Helpe vs, O God of our saluation for the glory of thy name: O delyuer vs, and be mercyfull vnto our sinnes for thy names sake.

Wherefore do the Heathen say: where is nowe their God?

O let the vengeaunce of thy seruauntes bloud that is shedde: be openly shewed vpon the Heathen in our sight.

O let the sorowfull syghyng of the prysoners come before thee: according to the greatnes of thy power, preserue thou those that are appoynted to dye.

And for the blasphemy (wherewith our neyghbours haue blasphemed thee:) rewarde thou them O Lorde, seuen folde into their bosome.

So

So we that be thy people, and sheepe of thy pasture, shall geue thee thankes for euer: and wyl alway be shewyng forth thy prayse, from generation to generation.

Qui regis Israell. Psal. lxxx.

HEare O thou shepheard of Israell, thou that leadest Joseph lyke a sheepe: shew thy selfe also, thou that sittest vpon the Cherubins.

Before Ephraim, Beniamin, & Manasses: stirre vp thy strength, and come and helpe vs.

Turne vs agayne, O God: shew the light of thy countenaunce, and we shalbe whole.

O Lorde God of hostes: how long wylt thou be angry with thy people that prayeth?

Thou feedest them with the bread of teares: and geuest them plenteousnes of teares to drinke.

Thou hast made vs a bery stryfe vnto our neighbours: and our enemies laugh vs to scorne.

Turne vs agayne thou God of hostes: shewe the lyght of thy countenaunce, and we shalbe whole.

Thou hast brought a vine out of Egipte: thou hast cast out the Heathen, and planted it.

Thou madest rowme for it: and when it had taken roote, it fylled the lande.

The hylles were couered with the shadow of it: and the boughes therof were like the goodly Cedar trees.

She stretched out her braunches vnto the sea: and her boughes vnto the ryuer.

Why hast thou then broken downe her hedge: that all they which go bye, pluche of her grapes?

The wylde Bore out of the wood doth rote it vp: and the wylde beastes of the fielde deuour it.

Turne

Turne thee agayne thou God of hostes, looke downe from heauen: beholde and visite this vine.

And the place of the vyneyarde that thy ryght hande hath planted: and the braunche that thou madest so strong for thy selfe.

It is brent with fyre and cut downe: and they shall perysshe at the rebuke of thy countenaunce.

Let thy hande be vppon the man of thy ryght hande: and vppon the sonne of man whom thou madest so strong for thyne owne selfe.

And so wyll not we go backe from thee: Oh let vs lyue, and we shall call vpon thy name.

Turne vs agayne, O Lorde God of hostes: shew the lyght of thy countenaunce, & we shalbe whole.

Exultate Deo. Psal. lxxxi.

Syng we merely vnto God our strength: make a cherefull noyse vnto the God of Jacob.

Take the Psalme, bring hither the Tabret: the mery Harpe, with the Lute.

Blowe vp the Trompet in the newe Moone: euen in the time appoynted, and vpon our solemne feast day.

For this was made a statute for Israell: and a lawe of the God of Jacob.

This he ordeyned in Joseph for a testimonie: when he came out of the lande of Egipt, and harde harde a straunge language.

I eased his shoulder from the burthen: and his handes were delyuered from (makyng) the pottes.

Thou calledst vpon me in troubles, and I deliuered thee: and harde thee what time as the storme fell vppon thee.

I proued thee also: at the waters of stryfe.

Heare

Heare, O my people: and I wyll allure thee, O Israell, yf thou wylt harken vnto me.

There shal no straunge God be in thee: neyther shalt thou worship any other God.

I am the Lorde thy God, whiche brought thee out of the lande of Egipt: open thy mouth wyde, and I wyll fyll it.

But my people would not heare my voyce: and Israell woulde not obey.

So I gaue them vp to theyr owne hartes lust: and let them folowe theyr owne imaginations.

O that my people woulde haue harkened vnto me: for yf Israell had walked in my wayes.

I should soone haue put downe their enemies: and turned my hande agaynst theyr aduersaries.

The haters of the Lord should haue ben founde liers: but theyr time should haue endured forever.

He shoulde haue fedde them also with the fynest wheate floure: and with honye out of the stonye rocke shoulde I haue satisfied thee.

Deus stetit in Sinagoga. Psal. lxxxii.

Euenyng prayer.

GOD standeth in the congregation of Princes: he is iudge among gods.

How long wyll ye geue wrong iudgement: and accept the persons of the vngodly?

Defende the poore and fatherlesse: see that such as be in nede and necessitie haue ryght.

Delyuer the outcast and poore: saue them from the hande of the vngodly.

They wyll not be learned, not vnderstande, but walke on styll in darkenes: all the foundations of

the

the earth be out of course.

I haue sayde, ye are Gods: and ye all are chyldren of the most hyghest.

But ye shall dye lyke men: and fall lyke one of the Princes.

Aryse, O God, and iudge thou the earth: for thou shalt take all Heathen to thine inheritaunce.

Deus quis similis. Psal. lxxxiij.

HOlde not thy tongue, O God: kepe not styll silence, refrayne not thy selfe O God.

For lo, thine enemies make a murmuring: and they that hate thee, haue lyft vp their head.

They haue imagined craftyly agaynst thy people: and taken counsayle agaynst thy secrete ones.

They haue sayde, come and let vs roote them out, that they be no more a people: and that the name of Israll may be no more in remembraunce.

For they haue cast their heades together with one consent, and are confederate agaynst thee.

The tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarenes.

Geball and Ammon, and Amelethe: the Philistines, with them that dwell at Tyre.

Assur also is ioyned vnto them: and hath holpen the chyldren of Loth.

But do thou to them as vnto the Madianites: vnto Sisera, & vnto Jabin, at the brooke of Kison.

Whiche perysshed at Endor: and became as the dongue of the earth.

Make them and their Princes lyke Oreb and Zeb: yea make all their Princes lyke as Zeba and Salmana.

Which say, let vs take to our selues: the houses

of

of God in possession.

O my God, make them lyke vnto a wheele: and as the stubble before the wynde.

Lyke as the fyre that burneth vp the wood: and as the flambe that consumeth the mountaynes.

Persecute them euen so with thy tempest: and make them afrayde with thy storme.

Make their faces ashamed, O Lorde: that they may seeke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame and perysshe.

And they shall knowe that thou (whose name is Iehouah:) art the onlye moste hyghest ouer all the earth.

Quam dilecta tabernacula. Psal. lxxxiiii.

HOwe amiable are thy dwellynges: thou Lorde of hostes.

My soule hath a desyre and longyng to enter into the courtes of the Lorde: my hart and my flesshe reioyce in the lyuyng God.

Yea the sparow hath founde her an house, & the swallowe a nest, where she may lay her yong: euen thy aulters, O Lorde of hostes, my kyng & my God.

Blessed are they that dwell in thy house: they wyll be alway prayesyng thee.

Blessed is that man whose strength is in thee: in whose hart are thy wayes.

Which goyng through the vayle of misery, vse it for a well: and the pooles are fylled with water.

They will go from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

O Lorde God of hostes, heare my prayer: harken

O God

O God of Jacob.

Beholde O God our defender: and looke vppon the face of thyne annoynted.

For one day in thy courtes: is better then a thousande.

I had rather be a doore keper in the house of my God: then to dwell in the tentes of vngodlynes.

For the Lord God is a light & defence: the Lord wyll geue grace and worshyp, and no good thyng shal he withholde from them that liue a godly life.

O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal. lxxxv.

LOrd, thou art become gracious vnto thy land: thou hast turned awaye the captiuitie of Jacob.

Thou hast forgeuen the offence of thy people: and couered all their sinnes.

Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

Turne vs then, O God our sauiour: & let thyne anger ceasse from vs.

Wylt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

Wylt thou not turne agayne and quicken vs: that thy people may reioyce in thee?

Shewe vs thy mercy, O Lorde: and graunt vs thy saluation.

I wyll harken what the Lord God will say concernyng me: for he shall speake peace vnto his people, and to his saintes, that they turne not agayne.

For his saluation is nye them that feare hym: that

that glory may dwell in our lande.

Mercy and trueth are mette together: ryghteousnes and peace haue kyssed eche other.

Trueth shall florishe out of the earth: and righteousnes hath looked downe from heauen.

Yea, the Lorde shall shewe louing kyndnes: and our lande shall geue her encrease.

Righteousnes shall go before hym: and he shall direct his goyng in the way.

Inclina domine aurem. Psal. lxxxvi.

Morning prayer.



Owe downe thyne eare, O Lorde, and heare me: for I am poore and in miserie.

Preserue thou my soule, for I am holy: my God saue thy seruaunt that putteth his trust in thee.

Be mercyfull vnto me, O Lorde: for I wyl call dayly vpon thee.

Comfort the soule of thy seruaunt: for vnto thee (O Lorde) do I lyft vp my soule.

For thou Lorde art good and gracious: and of great mercy vnto all them that call vpon thee.

Geue eare Lorde vnto my prayer: and ponder the voyce of myne humble desyres.

In the tyme of my trouble I wyl cal vpon thee: for thou hearest me.

Among the gods there is none like vnto thee (O Lorde:) there is not one that can do as thou doest.

All nations whom thou hast made, shall come & worshyp thee, O Lord: and shall glorifie thy name.

For thou art great, and doest wonderous thynges: thou art God alone.

Teache me thy way (O Lord) and I will walke

in

in thy trueth: O knit my hart vnto thee, that I may feare thy name.

I wyll thanke thee, O Lorde my God, with all my hart: and wyll prayse thy name for euermore.

For great is thy mercy towarde me: and thou hast deliuered my soule from the nethermost hell.

O God, the proude are risen agaynst me: and the congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

But thou (O Lorde God) art full of compassion and mercy: long suffering, plenteous in goodnes and trueth.

O turne thee then vnto me, and haue mercy vpon me: geue thy strength vnto thy seruaunt, and helpe the sonne of thyne handmayde.

Shewe some good token vpon me for good, that they which hate me, may see it and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal.lxxxvij.

HEr foundations are vpon the holy hilles: the Lorde loued the gates of Sion, more then all the dwellinges of Iacob.

Very excellent thinges are spoken of thee: thou Citie of God.

I wyll thynke vpon Rahab and Babylon: with them that knowe me.

Behold ye the Philistines also: and they of Tire with the Morians, lo there was he borne.

And of Sion it shalbe reported, that he was borne in her: and the most high shall stablyshe her.

The Lorde shall rehearse it when he wryteth vp the people: that he was borne there.

The singers also and Trumpetters shall be re-

hearte: all my freshe springes shalbe in thee.

Domine Deus salutis. Psal. lxxviii.

O Lorde God of my saluation, I haue cryed day and nyght before thee: O let my prayer enter into thy presence, encline thyne eare vnto my callyng.

For my soule is full of trouble: and my lyfe draweth nigh vnto hell.

I am coumpted as one of them that go downe vnto the pit: and I haue ben euen as a man that hath no strength.

Free among the dead, lyke vnto them that be wounded and lye in the graue, whiche be out of remembraunce: and are cut away from thy hande.

Thou hast layde me in the lowest pit: in a place of darkenes, and in the deepe.

Thyne indignation lyeth harde vpon me: and thou hast vexed me with all thy stormes.

Thou hast put away myne acquaintaunce farre fro me; and made me to be abhorred of them.

I am so fast in prysom: that I can not get forth.

My sight fayleth for very trouble. Lorde I haue called dayly vpon thee, I haue stretched out my handes vnto thee.

Doest thou shewe wonders among the dead: or shall the dead ryse vp agayne and prayse thee?

Shall thy louyng kyndnes be shewed in the graue: or thy faythfulnes in destruction?

Shall thy wonderous workes be knowen in the darke: and thy righteousnes in the lande, where all thinges are forgotten?

Vnto thee haue I cryed, O Lorde: and early shall my prayer come before thee.

Lorde

Lorde, why abhorrest thou my soule: and hydest thou thy face from me?

I am in misery, and lyke vnto him that is at the poynt to die: (euen from my youth vp) thy terrours haue I suffered, with a troubled minde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

They came rounde about me dayly lyke water: and compassed me together on euery side.

My louers and frendes hast thou put away fro me: and hid mine acquaintaunce out of my sight.

Misericordias Domini. Psal.lxxxix.

Euenyng prayer.

MY song shalbe alway of the louing kindnes of the Lorde: with my mouth will I euer be shewing thy trueth, from one generation to another.

For I haue said, mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

I haue made a couenaunt with my chosen: I haue sworne vnto Dauid my seruaunt.

Thy seede will I stablishe for euer: and set vp thy throne from one generation to another.

O Lorde, the very heauens shall prayse thy wonderous workes: and thy trueth in the congregation of the sainctes.

For who is he among the cloudes: that shalbe compared vnto the Lorde?

And what is he among the goddes: that shalbe like vnto the Lorde?

God is very greatly to be feared in the counsell of the sainctes: and to be had in reuerence of all them that are about hym.

O Lorde God of hostes, who is lyke vnto thee:

thy trueth (moſt mightie Lorde) is on euery ſide.

Thou ruleſt the ragyng of the ſea: thou ſtylleſt the waues thereof when they ariſe.

Thou haſt ſubdued Egipt, and deſtroyed it: thou haſt ſcattered thyne enemyes abroade with thy mightie arme.

The heauens are thyne, the earth alſo is thyne: thou haſt layde the foundation of the round worlde, and all that therein is.

Thou haſt made the North and the South: Tabor and Hermon ſhall reioyce in thy name.

Thou haſt a mightie arme: ſtronge is thy hande, and high is thy right hande.

Righteouſnes and equitie is the habitation of thy ſeate: mercy and trueth ſhall go before thy face.

Bleſſed is the people, O Lorde, that can reioyce in thee: they ſhall walke in the lyght of thy countenaunce.

Their delite ſhalbe dayly in thy name: and in thy righteouſnes ſhall they make their boaſt.

For thou art the glory of their ſtrength: and in thy louing kindnes thou ſhalt lift vp our hornes.

For the Lorde is our defence: the holy one of Iſraell is our king.

Thou ſpakeſt ſometyme in viſions vnto thy Sainctes, and ſaidſt: I haue layde helpe vpon one that is mightie, I haue exalted one choſen out of the people.

I haue founde Dauid my ſeruaunt: with my holy oyle haue I annoynted hym.

My hande ſhall holde hym faſt: and my arme ſhall ſtrengthen hym.

The enemie ſhal not be able to do hym violence:

the

the sonne of wickednes shall not hurt hym.

I shall smyte downe his foes before his face: and plague them that hate hym.

My trueth also and my mercy shalbe with hym: and in my name shall his horne be exalted.

I wyll set his dominion also in the sea: and his ryght hande in the fludes.

He shall call me, thou art my father: my God, and my stronge saluation.

And I wyll make hym my fyrst borne: higher then the kynges of the earth.

My mercy wil I kepe for him for euermore: and my couenaunt shall stande fast with hym.

His seede also wyll I make to endure for euer: and his throne as the dayes of heauen.

But yf his children forsake my lawe: and walke not in my iudgementes.

If they breake my statutes, & kepe not my commaundementes: I wyll visite their offences with the rodde, and their sinne with scourges.

Neuertheless, my louyng kindnesse wyll I not vtterly take from him: nor suffer my trueth to fayle.

My couenaunt wyll I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holynes that I wyll not fayle Dauid.

His seede shall endure for euer: and his seate is lyke as the Sunne before me.

He shall stande fast for euermore as the Moone: and as the faythfull witnesse in heauen.

But thou hast abhorred and forsaken thyne annoynted: and art displeased at hym.

Thou hast broken the couenaunt of thy seruaunt: and cast his crowne to the grounde.

Thou hast ouerthrowen all his hedges: and broken downe his stronge holdes.

All they that go by, spoyle hym: and he is become a rebuke to his neyghbours.

Thou hast set vp the ryght hand of his enemies: and made all his aduersaries to reioyce.

Thou hast taken awaye the edge of his swoorde: and geuest hym not victory in the battayle.

Thou hast put out his glory: and cast his throne downe to the grounde.

The dayes of his youth hast thou shortened: and couered hym with dishonour.

Lorde, howe long wylt thou hyde thy selfe, for euer: and shall thy wrath burne like fire?

O remember howe short my tyme is: wherfore hast thou made all men for naught?

What man is he that lyueth, and shall not see death: and shal he deliuer his owne soule from the hande of hell?

Lorde, where are thy olde louyng kyndnesses: whiche thou swarest vnto Dauid in thy trueth?

Remember (Lorde) the rebuke that thy seruauntes haue: and howe I do beare in my bosome the rebukes of many people.

Wherwith thine enemies haue blaspheme thee: and slaundered the footesteppes of thyne anointed, prayse be the Lorde for euermore. Amen. Amen.

Domine refugium. Psal. xc.

Mornyng prayer.

LOrde thou hast ben our refuge: from one generation to another.

Before the mountaynes were brought forth, or euer the earth and the worlde were made: thou art God from

from everlasting, and world without ende.

Thou turnest man to destruction: agayne thou sayest, come agayne ye chyldren of men.

For a thousande yeres in thy sight are but as yesterday: seing that is past as a watch in the night.

Assone as thou scatterest them, they are euen as a slepe: and fade away sodeinly like the grasse.

In the morning it is greene, & groweth vp: but in the euening it is cut downe, dried vp, & withered.

For we consume away in thy displeasure: and are afrayde at thy wrathfull indignation.

Thou hast set our mysdedes before thee: and our secrete sinnes in the light of thy countenaunce.

For when thou art angrye, all our dayes are gone: we bryng our yeres to an ende, as it were a tale that is tolde.

The dayes of our age are threescore yeres and ten, and though men be so strong, that they come to fourescore yeres: yet is theyr strength then but labour and sorowe, so soone palleth it away, and we are gone.

But who regardeth the power of thy wrath: for euen therafter as a man feareth, so is thy displeasure.

O teache vs to number our dayes: that we may applye our hartes vnto wysdome.

Turne thee agayne, O Lorde, at the last: and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that soone: so shal we reioyce and be glad all the dayes of our life.

Comfort vs agayne nowe after the tyme that thou hast plaged vs: and for the yeres wherein we haue suffered aduersitie.

Shewe thy seruauntes thy worke: and their children thy glory.

And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. xcj.

WHo so dwelleth vnder the defence of the moste high: shall abyde vnder the shadowe of the almightie.

I wyll say vnto the Lorde, thou art my hope and my stronge holde: my God, in him will I trust.

For he shall delyuer thee from the snare of the hunter: and from the noysome pestilence.

He shall defende thee vnder his winges, and thou shalt be safe vnder his fethers: his faythfulnes and trueth shalbe thy shielde and buckler.

Thou shalt not be afrayde for any terrour by night: nor for the arrowe that fleeth by day.

For the pestilence that walketh in the darknes: nor for the sickines that destroyeth in the noone day.

A thousande shal fall beside thee, & ten thousand at thy right hande: but it shall not come nigh thee.

Yea, with thine eyes shalt thou beholde: and see the rewarde of the vngodly.

For thou Lorde art my hope: thou hast set thine house of defence very hye.

There shall no euyll happen vnto thee: neyther shall any plague come nye thy dwelling.

For he shall geue his Angels charge ouer thee: to kepe thee in all thy wayes.

They shall beare thee in their handes: that thou hurt not thy foote agaynst a stone.

Thou shalt go vppon the Lion and Adder: the yonge

yonge Lyon and the Dragon shalt thou treade vnder thy feete.

Because he hath set his loue vpon me, therefore shall I delyuer hym: I shall set hym vp, because he hath knowen my name.

He shall call vpon me, and I wyll heare him: yea I am with hym in trouble, I will deliuer hym, and bryng hym to honour.

With long lyfe wyll I satisfie hym: and shewe hym my saluation.

Bonum est confiteri. Psal. xcij.

IT is a good thyng to geue thankes vnto the Lorde: and to syng prayses vnto thy name, O most highest.

To tell of thy louyng kyndnes early in the morning: and of thy trueth in the night season.

Vpon an instrument of ten strynges, & vpon the Lute: vpon a loude instrument, & vpon the Harpe.

For thou Lorde hast made me glad through thy workes: and I wyll reioyce in geuyng prayse, for the operations of thy handes.

O Lord, howe glorious are thy workes: and thy thoughtes are very deepe.

An vnwyse man doth not well consider this: and a foole doth not vnderstande it.

When the vngodly are greene as the grasse, and when all the workes of wickednes do florishe: then shall they be destroyed for euer, but thou Lorde art the most highest for euermore.

For lo, thine enemies, O Lord, lo thyne enemies shal perishe: and all the workers of wickednes shall be destroyed.

But my horne shalbe exalted, like the horne of an Vnicorne:

vnicorne: for I am annoynted with freshe oyle.

Mine eye also shall see his lust of mine enemies: and myne eare shall heare his desire of the wicked that ryse vp against me.

The ryghteous shall florysshe lyke a Palme tree: and shall spreade abrode like a Ceder in Libanus.

Such as be planted in the house of the lord: shal florisshe in the Courtes (of the house of our God.)

They shall also bryng forth more fruite in theyr age: and shalbe fat and well liking.

That they may shewe howe true the Lorde my strength is: and that there is none vnryghteousnes in hym.

Dominus regnauit. Psal.xciii.

Euenyng prayer.

THe Lord is king, & hath put on glorious apparell: the Lord hath put on his apparell, & gyrded himselfe with strength.

He hath made the rounde worlde so sure: that it can not be moued.

Euer sence the worlde began hath thy seate ben prepared: thou art from everlastyng.

The fluddes are risen (O Lord) the fluddes haue lift vp their voyce: the fluddes lift vp the waues.

The waues of the sea are mightie, & rage horribly: but yet the Lord that dwelleth on hie is mightier.

Thy testimonies, O Lord, are very sure: holynes becommeth thyne house for euer.

Deus vltionum. Psal.xciiij.

O Lorde God, to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth shewe thy selfe.

Arise thou iudge of the worlde: and reward the proude after theyr deseruyng.

Lorde

Lorde howe long shall the vngodly: howe long shall the vngodly triumph?

Howe long shall all wyched doers speake so disdainefully: and make such proude boasting?

They smyte downe thy people, O Lorde: and trouble thine heritage.

They murther the wyddowe and the straunger: and put the fatherlesse to death.

And yet they say, tushe, the Lorde shall not see: neyther shall the God of Jacob regarde it.

Take heede, ye vnwyse among the people: O ye fooles, when wyll ye vnderstande?

He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

Or he that nurtereth the Heathen: it is he that teacheth man knowledge, shall not he punishe?

The Lorde knoweth the thoughtes of man: that they are but vayne.

Blessed is the man whom thou chastenest (O Lorde:) and teachest hym in thy lawe.

That thou mayest geue hym pacience in tyme of aduersitie: vntil the pit be digged vp for ỹ vngodly.

For the Lorde will not fayle his people: neyther wyll he forsake his inheritaunce.

Vntyll ryghteousnes turne agayne vnto iudgement: all suche as be true in hart shall folowe it.

Who wyll ryse vp with me agaynst the wicked: or who wyll take my part against the euill doers?

If the Lorde had not helped me: it had not fayled, but my soule had ben put to silence.

But when I sayde, my foote hath slipped: thy mercy (O Lorde) helde me vp.

In the multitude of the sorowes that I had in my

my hart: thy comfortes haue refreshed my soule.

Wylt thou haue any thyng to do with the stoole of wickednesse: whiche imagineth mischiefe as a lawe?

They gather them together against the soule of the righteous: and condemne the innocent blood.

But the Lorde is my refuge: and my God is the strength of my confidence.

He shall recompence them their wickednes, and destroy them in their owne malice: yea, the Lorde our God shall destroy them.

Venite exultemus. Psal.cxv.

Mornyng prayer.

O Come, let vs syng vnto the Lorde: let vs hartyly reioyce in the strength of our saluation.

Let vs come before his presence with thanks geuyng: & shewe our selues glad in hym with Psalmes.

For the Lorde is a great God: and a great kyng aboue all Gods.

In his hand are all the corners of the earth: and the strength of the hilles is his also.

The sea is his and he made it: and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: and kneele before the Lorde our maker.

For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his handes.

To day yt ye wyll heare his voyce, harden not your hartes: as in the prouocation, and as in the day of temptation in the wyldernes.

When your fathers tempted me: proued me, and sawe my workes.

Fortie

Fortie yeres long was I grieued with this gene-
ration, and said: it is a people that do erre in their
hartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they
should not enter into my rest.

Cantate Domino canticum. Psal. xcvi.

O Syng vnto the Lorde a newe song: sing vn-
to the Lorde, all the whole earth.

Sing vnto the Lorde, and prayse his name:
be tellyng of his saluation from day to day.

Declare his honour vnto the heathen: and his
wonders vnto all people.

For the Lorde is great and can not worthyly be
praysed: he is more to be feared then all Gods.

As for all the Gods of the heathen, they be but
idolles: but it is the Lord that made the heauens.

Glory and worshyp are before hym: power and
honour are in his sanctuary.

Ascribe vnto the Lorde (O ye kinredes of the
people:) ascribe vnto the Lord worshyp and power.

Ascribe vnto the Lorde the honour due vnto his
name: bryng presentes and come into his courtes.

O worshyp the lord in the beautie of holynes: let
the whole earth stande in awe of him.

Tell it out among the heathen, that the Lorde
is kyng: and that it is he whiche hath made the
rounde worlde so fast that it can not be moued: and
howe that he shall iudge the people righteously.

Let the heauens reioyce, and let the earth be
glad: let the sea make a noyse, & all that therein is.

Let the fielde be ioyfull, and all that is in it:
then shall all the trees of the wood reioyce before
the Lorde.

For

for he commeth, for he commeth to iudge the earth: and with righteousnes to iudge the worlde, and the people with his truethe.

Dominus regnauit. Psal.xcvij.

THe Lorde is kyng, the earth may be glad therof: yea the multitude of the Iles may be glad therof.

Cloudes and darkenes are rounde about hym: rygh teousnes and iudgement are the habitation of his seate.

There shall go a fyre before hym: and burne vp his enemies on euery side.

His lightninges gaue shine vnto the world: the earth sawe it and was afrayde.

The hilles melted lyke wax at the presence of the Lorde: at the presence of the Lord of the whole earth.

The heauens haue declared his rygh teousnes: and all the people haue seene his glory.

Confounded be all they that worshyp carued Images, and that delight in vayne goddes: worship hym all ye goddes.

Sion harde of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgementes O Lorde.

For thou Lorde art hyer then all that are in the earth: thou art exalted farre aboue all Gods.

O ye that loue the Lorde, see that ye hate the thyng whiche is euyll: the Lorde preserueth the soules of his sainctes, he shall deliuer them from the hande of the vngodly.

There is sprunge vp a lyght for the righteous: and ioyfull gladnes for such as be true harted.

Reioyce

reioyce in the Lorde, ye ryghteous: and geue thankes for a remembraunce of his holynes.

Cantate Domino. Psal. xcviii.

SYng vnto the Lord a newe songe: for he hath done marueylous thynges. With his owne right hand, and with his holy arme: hath he gotten himselfe the victory. Euenyng prayer.

The Lorde declared his saluation: his ryghteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth towarde the house of Israell: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all ye landes: syng, reioyce, and geue thankes.

Prayse the Lorde vpon the Harpe: syng to the Harpe with a Psalme of thankesgeuyng.

With Trompettes also and Shaumes: O shewe your selues ioyfull before the Lorde the king.

Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

Let the fluddes clappe their handes, and let the hilles be ioyfull together before the Lorde: for he is come to iudge the earth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Dominus regnauit. Psal. xcix.

THe Lorde is kyng be the people neuer so impacient: he sitteth betweene the Cherubins, be the earth neuer so vnquiet.

The Lorde is great in Sion: and hie aboue all people.

They

They shall geue thanckes vnto thy name: which is great, wonderfull and holy.

The kynges power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnes in Jacob.

O magnifie the Lord our God: and fall downe before his footestole, for he is holy.

Moses and Aaron among his Priestes, and Samuell among suche as call vppon his name: these called vpon the Lorde, and he harde them.

He spake vnto them out of the cloudy pyller: for they kept his testimonies, and the lawe that he gaue them.

Thou hardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his holy hill: for the Lorde our God is holy.

Iubilate Deo. Psal. C.

BE ioyfull in the Lorde (all ye landes:) serue the Lorde with gladnes, and come before his presence with a song.

Be ye sure, that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people and the sheepe of his pasture.

O go your way into his gates with thanckesgeuing, and into his courtes with prayse: be thanckefull vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euerlasting: & his truth endureth fro generation to generation.

Misericordiam &c. Psal. CI.

MY song shalbe of mercy and iudgement: vnto thee (O Lorde) wyll I syng.

O let

O let me haue vnderstandyng: in the waye of godlynesse.

When wylt thou come vnto me: I wyll walke in my house with a perfect hart.

I wyll take no wycked thyng in hande, I hate the sinnes of vnfaythfulnesse: there shall no suche cleaue vnto me.

A frowarde hart shall depart from me: I wyll not knowe a wycked person.

Who so priuily slaundereth his neighbour: him wyll I destroy.

Who so hath also a proude loke and hie stomake: I wyll not suffer hym.

Myne eyes loke vnto such as be faythfull in the lande: that they may dwell with me.

Who so leadeth a godly lyfe: he shalbe my seruaunt.

There shal no deceitful person dwel in my house: he that telleth lyes shall not tarry in my sight.

I shall soone destroy all the vngodly that are in the lande: that I may roote out all wycked doers from the Citie of the Lorde.

Domine exaudi orationem meam. Psal. Cii.

Mornyng prayer.

HEare my prayer, O Lorde: and let my crying come in vnto thee.

Hyde not thy face from me in the tyme of my trouble: encline thyne eares vnto me when I cal, O heare me, and that right soone.

For my dayes are consumed away lyke smoke: & my bones are brent vp as it were a fyrebrande.

My hart is smytten downe, and wytthered lyke grasse: so that I forget to eate my bread.

For the voyce of my gronyng: my bones wyll scarse cleaue to my flesshe.

I am become lyke a Pellican in the wyldernes: and lyke an Owle that is in the desert.

I haue watched, and am euen as it were a sparowe: that sitteth alone vpon the house toppe.

Myne enemyes reuyle me all the day long: and they that are madde vppon me, are tworne together agaynst me.

For I haue eaten ashes as it were bread: and myngled my drinke with weepyng.

And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

My dayes are gone lyke a shadowe: and I am whythered lyke grasse.

But thou (O Lorde) shalt endure for euer: and thy remembraunce throughout all generations.

Thou shalt aryse and haue mercy vppon Sion: for it is tyme that thou haue mercy vppon her, yea, the tyme is come.

And why, thy seruauntes thynke vppon her stones: and it pitieth them to see her in the dust.

The Heathen shall feare thy name, O Lord: and all the kinges of the earth thy maiestie.

When the Lord shal buylde vp Sion: and when his glory shall appeare.

When he turneth hym vnto the prayer of the poore destitute: and despiseth not theyr desyre.

This shalbe wrytten for those that come after: and the people which shalbe borne, shall prayse the Lorde.

For he hath loked downe frō his sanctuary: out of the heauen dyd the Lorde beholde the earth.

That

That he myght heare the mournynges of suche as be in captiuitie: and delyuer the chyldren appoynted vnto death.

That they may declare the name of the Lord in Sion: and his worship at Ierusalem.

When the people are gathered together: and the kyngdomes also to serue the Lorde.

He brought downe my strength in my iourney: and shortned my dayes.

But I sayde, O my God, take me not away in the middest of myne age: as for thy yeres, they endure throughout all generations.

Thou Lorde in the begynnyng hast layde the foundation of the earth: and the heauens are the worke of thy handes.

They shall perishe, but thou shalt endure: they all shall waxe olde as doth a garment.

And as a vesture shalt thou chaunge them, and they shalbe chaunged: but thou art the same, and thy yeres shall not fayle.

The chyldren of thy seruauntes shall continue: and their seede shall stande fast in thy sight.

Benedic anima mea. Psal. Ciii.

PRayse the Lorde, O my soule: and all that is within me, prayse his holy name.

Prayse the Lorde, O my soule: and forget not all his benefites.

Whiche forgeueth all thy sinne: and healeth all thyne infirmities.

Whiche saueth thy lyfe from destruction: and crowneth thee with mercy and louyng kyndnes.

Which satisfieth thy mouth with good thinges: makyng thee yong and lustye as an Eagle.

The Lord executeth righteousnes & iudgement: for all them that are oppressed with wrong.

He shewed his wayes vnto Moses: his workes vnto the children of Israell.

The Lorde is full of compassion & mercy: long sufferyng, and of great goodnes.

He will not alway be chydyng: neyther kepeth he his anger for euer.

He hath not dealt with vs after our sinnes: nor rewarded vs accordyng to our wickednes.

For loke howe hie the heauen is in comparison of the earth: so great is his mercye also towarde them that feare hym.

Loke howe wyde also the East is from the west: so farre hath he set our sinnes from vs.

Yea, lyke as a father pitieth his owne children: euen so is the Lord mercyfull vnto them that feare hym.

For he knoweth wherof we be made: he remembreth that we are but dust.

The dayes of man are but as grasse: for he flourisheth as a floure of the fielde.

For assone as the winde goeth ouer it, it is gone: and the place therof shall knowe it no more.

But the mercyfull goodnes of the Lorde endureth for euer and euer, vpon them that feare him: and his ryghteousnes vpon children's children.

Euen vpon suche as kepe his couenaunt: and thinke vpon his commaundementes to do them.

The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

O praise the Lorde ye Angels of his, ye that excell in strength: ye that fulfyll his commaundement,

ment, and harken vnto the voyce of his wordes.

O prayse the Lord all ye his hostes: ye seruaunt-tes of his that do his pleasure.

O speake good of the Lorde all ye wordes of his in all places of his dominion: prayse thou the Lord O my soule.

Benedic anima mea. Psal. Ciiii.

PRayse the Lorde, O my soule: O Lord my God, thou art become exceedyng glorious, thou art clothed with maie-stie and honour. Euenyng prayer.

Thou deckest thy selfe with lyght, as it were with a garment: and spreadest out the hea-uens lyke a curtayne.

Whiche layeth the beames of his chaumber in the waters: and maketh the cloudes his charet, and walketh vpon the wynges of the wynde.

He maketh his Angels spirites: and his minis-ters a flamyng fyre.

He layde the foundations of the earth: that it neuer shoulde moue at any tyme.

Thou couerest it with the deepe, lyke as with a garment: the waters stande in the hylles.

At thy rebuke they flee: at the voyce of thy thun-der they are afrayde.

They go vp as hye as the hylles, and downe to the valleys beneath: euen vnto the place whiche thou hast appoynted for them.

Thou hast set thē their bondes which they shall not passe: neyther turne againe to couer the earth.

He sendeth the springes into the ryuers: which runne among the hylles.

All beastes of the fielde drinke thereof: and the

wylde Asses quenche their thirst.

Beside them shall the fowles of the ayre haue their habitation: and syng among the braunches.

He watereth the hylles from aboue: the earth is fylled with the fruite of thy workes.

He bringeth forth grasse for the cattell: & greene herbe for the seruice of men.

That he may bring foode out of the earth, and wyne that maketh glad the hart of man: and oyle to make hym a cheresull countenaunce, and bread to strengthe mans hart.

The trees of the Lorde also are full of sap: euen the Cedars of Libanus whiche he hath planted.

Wherein the byrdes make their nestes: and the Firre trees are a dwellyng for the Storke.

The hye hilles are a refuge for the wyld Goates: and so are the stonye rockes for the Conies.

He appointed the Moone for certayne seasons: and the Sunne knoweth his going downe.

Thou makest darkenesse that it may be nyght: wherein all the beastes of the forest do moue.

The Lyons roaryng after their pray: do seeke their meate at God.

The Sunne aryseth, and they get them awaye together: and lay them downe in their dennes.

Man goeth forth to his worke, and to his labour: vntyll the euenyng.

O Lorde, howe manyfolde are thy workes: in wysdome hast thou made them all, the earth is full of thy rychesse.

So is the great and wyde sea also: wherein are thynges creepyng innumerable, both small and great beastes.

There

There go the shippes, & there is that Leuiathan: whom thou hast made to take his pastime therein.

These wayte all vppon thee: that thou mayest geue them meate in due season.

When thou geuest it them, they gather it: & when thou openest thy hande, they are fylled with good.

When thou hydest thy face, they are troubled: when thou takest away their breath, they dye, and are turned agayne to their dust.

When thou lettest thy breath go forth, they shall be made: & thou shalt renue the face of the earth.

The glorious maiestie of the Lorde shall endure forever: the Lorde shall reioyce in his workes.

The earth shall trembie at the lone of him: if he do but touche the hylles, they shall smoke.

I wyll syng vnto the Lorde as longe as I liue: I wyll prayse my God whyle I haue my beyng.

And so shall my wordes please him: my ioy shall be in the Lorde.

As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lorde, O my soule prayse the Lorde.

Confitemini domino. Psal. Cv.

Mornyng prayer.

GEue thankes vnto the Lorde, and call vpon his name: tell the people what thynges he hath done.

O let your synges be of hym, and prayse hym: and let your talkyng be of all his wonderous workes.

Reioyce in his holy name: let the hart of them reioyce that seeke the Lorde.

Seeke the Lord and his strength: seeke his face euermore.

Remember the marueloꝰ workes ꝙ he hath done: his wonders, and the iudgementes of his mouth.

O ye seede of Abraham his seruaunt: ye children of Jacob his chosen.

He is the Lorde our God: his iudgementes are in all the worlde.

He hath ben alway myndfull of his couenaunt & promise: that he made to a thousand generations.

Euen the couenaunt that he made with Abraham: and the othe that he swore vnto Isaac.

And appoynted the same vnto Jacob for a lawe: and to Israell for an euerlastyng testament.

Saying, vnto thee will I geue the lande of Canaan: the lot of your inheritaunce.

When there was yet but a fewe of them: and they straungers in the lande.

What tyme as they went from one nation to another: from one kyngdome to another people.

He suffered no man to do them wrong: but reproued euen kynges for their sakes.

Touche not myne annoynted: and do my Prophetes no harme.

Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.

But he had sent a man before them: euen Joseph whiche was solde to be a bonde seruaunt.

Whose feete they hurt in the stockes: the yron entred into his soule.

Vntyll the tyme came that his cause was knowen: the worde of the Lorde tryed hym.

The king sent and deliuered hym: the Prince of the people let him go free.

He made him lorde also of his house: and ruler

of

of all his substaunce.

That he myght enstourme his Princes after his wyll: and teache his Senatours wysdome.

Israell also came into Egipt: and Jacob was a straunger in the lande of Ham.

And he encreased his people exceedyngly: and made them stronger then theyr enemyes.

Whose hart turned so, that they hated his people: and dealt untruely with his seruauntes.

Then sent he Moses his seruaunt: and Aaron whom he had chosen.

And these shewed his tokens among them: and wonders in the lande of Ham.

He sent darkenes, and it was darke: and they were not obedient unto his worde.

He turned theyr waters into bloud: and slewe theyr fishe.

Theyr lande brought forth frogges: yea, euen in theyr kynges Chaumbers.

He spake the worde, and there came all maner of flyes: and lyce in all theyr quarters.

He gaue them hayle stones for rayne: & flambes of fyre in theyr lande.

He smote theyr vynes also, and figge trees: and destroyed the trees that were in theyr coastes.

He spake the word, & the Grashoppers came, and caterpillers innumerable: & did eat vp al the grasse in their land, & deuoured the fruit of their ground.

He smote all the first borne in their lande: euen the chiefe of all theyr strength.

He brought them forth also with siluer & golde: there was not one feble person among their tribes.

Egipt was glad at theyr departyng: for they were

were afrayde of them.

He spread out a cloude to be a couering: and fyre to geue light in the nyght season.

At their desyre he brought Quayles: and he filled them with the bread of heauen.

He opened the roche of stone, and the waters flowed out: so that ryuers ranne in the dry places.

For why, he remembreth his holy promise: and Abraham his seruaunt.

And he brought forth his people with ioy: and his chosen with gladnes.

And gaue them the landes of the heathen: and they toke the labours of the people in possession.

That they might kepe his statutes: and obserue his lawes.

Confitemini domino. Psal. cvi.

Euenyng prayer.

O Geue thankes vnto the Lorde for he is gracious: and his mercy endureth for euer.

Who can expresse the noble actes of the Lorde: or shewe forth al his praise?

Blessed are they that alwaye kepe iudgement: and do ryghteousnes.

Remember me, O Lorde, according to the fauour that thou bearest vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and geue thankes with thyne inheritaunce.

We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

Our fathers regarded not thy wonders in Egypt, neyther kepte they thy great goodnes in remembraunce:

remembraunce: but were disobedient at the sea. euen at the redsea.

Neuertheless, he helped thē for his names sake: that he might make his power to be knowen.

He rebuked ye red sea also, & it was dryed vp: so he led thē through the deepe as through a wildernes.

And he saued them from the aduersaries hande and deliuered them from the hande of the enemie.

As for those that troubled thē, the waters ouerwhelmed them: there was not one of them left.

Then beleued they his wordes: and sang prayse vnto him.

But within a whyle they forgat his workes: and woulde not abyde his counsayle.

But lust came vpon them in the wildernes: and they tempted God in the desert.

And he gaue them their desire: and sent leanenesse withall into their soule.

They angred Moises also in the tentes: and Aaron the saint of the Lorde.

So the earth opened and swalowed vp Dathan: and couered the congregation of Abiram.

And the fyre was kyndled in their company: the flame brent vp the vngodly.

They made a Calfe in Horeb: and worshipped the molten ymage.

Thus they turned their glory: into the similitude of a Calfe that eateth haye.

And they forgat God their sauiour: whiche had done so great thynges in Egipt.

Wonderous workes in the lande of Ham: and fearefull thynges by the red sea.

So he sayde he would haue destroyed them, had not

not Moses his chosen stande before hym in the gappe: to turne away his wrathfull indignation, lest he shoulde destroy them.

Yea, they thought scorne of that pleasaunt land: and gaue no credence vnto his worde.

But murmured in theyr tentes: and harkened not vnto the voyce of the Lorde.

Then lyft he vp his hand against them: to ouerthrowe them in the wyldernes.

To cast out theyr seede among the nations: and to scatter them in the landes.

They ioyned them selues vnto Baal Peor: and eat the offerynges of the dead.

Thus they prouoked him vnto anger with their owne inuentions: and the plague was greate among them.

Then stode vp Phinees, and prayed: and so the plague ceassed.

And that was counted vnto hym for ryghteousnesse: among all posteritie for euermore.

They angred hym also at the waters of stryfe: so that he punyshed Moses for theyr sakes.

Because they prouoked his spirite: so that he spake vnaduisedly with his lippes.

Neyther destroyed they the Heathen: as the Lorde commaunded them.

But were myngled among the Heathen: and learned theyr workes.

Insomuche that they worshipped their idolles, which turned to their owne decay: yea, they offred theyr sonnes and daughters vnto deuyls.

And shed innocent bloud, euen the bloud of their sonnes and of theyr daughters: whom they offred

vnto the Idols of Canaan, and the lande was defyled with bloud.

Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

Therefore was the wrath of the Lorde kyndled against his people: insomuch that he abhorred his owne inheritaunce.

And he gaue them ouer into the hande of the Heathen: and they that hated them, were Lordes ouer them.

Their enemies oppressed them: and had them in subiection.

Many a tyme dyd he deliuer them: but they rebelled agaynst hym with their owne inuentions, and were brought downe in their wickednes.

Neuertheless, when he sawe their aduersitie: he harde their complaynt.

He thought vppon his couenaunt, and pitied them according vnto the multitude of his mercies: yea, he made all those that had led them away captiue to pitie them.

Deliuer vs, O Lorde our God, & gather vs from among the Heathen: that we may geue thankes to thy holy name, and make our boast of thy prayse.

Blessed be the Lorde God of Israell, from euerlasting, and worlde without ende: and let all the people say Amen.

Confitemini domino. Psal. Cvii.

O Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer. Morning prayer.

Let them geue thankes, whom the Lorde hath redeemed: and deliuered

tiered from the hande of the enemye.

And gathered them out of the landes, from the East, and from the west: from the Nozth, and from the South.

They went astray in the wyldernesse out of the way: and founde no citie to dwell in.

Hungry & thirstie: theyr soule faynted in them.

So they cryed vnto the Lozde in theyr trouble: and he delyuered them from theyr distresse.

He led them fozth by thy ryght waye: that they myght go to the citie where they dwelt.

O that men woulde therefoze prayse the Lozde foz his goodnes: and declare the wonders that he doth foz the chyldren of men.

Foz he satisfieth the emptie soule: and fylleth the hungry soule with gladnes.

Such as sit in darknes, and in the shadowe of death: beyng fast bounde in misery and yron:

Because they rebelled agaynst the wozdes of the Lozde: and lyghtly regarded the counsayle of the most hygh.

He also brought downe theyr hart thozowe heauynesse: they fell downe, and there was none to helpe them vp.

So when they cryed vnto the Lozde in theyr trouble: he delyuered them out of theyr distresse.

Foz he brought them out of darknes, and out of the shadowe of death: and brake theyr bondes in sunder.

O that men would therfoze prayse the Lozd foz his goodnes: and declare the wonders that he doth foz the chyldren of men.

Foz he hath broken the gates of brasse: and smit-

ten

ten the barres of yron in sunder.

Foolysshe men are plaged for theyr offence: and because of theyr wyckednes.

Theyr soule abhorred al maner of meate: & they were euen harde at deathes doze.

So when they cryed vnto the Lorde in theyr trouble: he deliuered them out of theyr distresse.

He sent his worde and healed them: and they were saued from theyr destruction.

O that men would therefore prayse the Lord for his goodnes: and declare the wonders that he doth for the chyldren of men.

That they would offer vnto hym the sacrifice of thankesgeuing: & tel out his workes with gladnes.

They that go downe to the sea in shippes: and occupie theyr businesse in great waters.

These men see the workes of the Lorde: and his wonders in the deepe.

For at his worde the stormye wynde aryseth: whiche lyfteth vp the waues therof.

They are caryed vp to the heauen, and downe agayne to the deepe: theyr soule melteth away because of the trouble.

They reele to and fro, and stacker like a dronken man: and are at theyr wittes ende.

So when they cry vnto the Lorde in their trouble: he delyuereth them out of theyr distresse.

For he maketh the storme to cease: so that the waues therof are styll.

Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they woulde be.

O that men would therfore prayse the Lord for

his.

his goodnes: and declare the wonders that he doth for the chyldren of men.

That they woulde exalt hym also in the congregation of the people: and prayse him in the seate of the elders.

Which turneth the fludes into a wyldernesse: and dryeth vp the water springes.

A fruitfull land maketh he barren: for the wickednes of them that dwell therein.

Agayne he maketh the wyldernesse a standyng water: and water springes of a dry grounde.

And there he setteth the hungry: that they may buylde them a Citie to dwell in.

That they maye sowe theyr lande, and plant vineyardes: to yelde them fruites of encrease.

He blesseth them, so that they multiplye exceedyngly: and suffreth not theyr cattell to decrease.

And again, whē thei are minished & brought low: through oppression, through any plage or trouble.

Though he suffer them to be euill intreated thorowe tirauntes: and let them wander out of the way in the wyldernes.

Yet helpeth he the poore out of misery: and maketh hym householdes lyke a flocke of sheepe.

The ryghteous shall consider this, and reioyce: and the mouth of all wyckednes shalbe stopped.

Who so is wise will ponder these thinges: & they shall vnderstande the louyng kyndnes of the Lord.

Paratum cor meum. Psal. Cviii.

Euenyng prayer.

O God my hart is redy (my hart is redy:) I will syng and geue prayse with the best member that I haue.

Awake thou Lute and Harpe: I my

selfe will awake ryght early.

I wyll geue thankes vnto thee, O Lord, among the people: I wyll syng prayses vnto thee among the nacions.

For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

That thy beloued may be deliuered: let thy right hande saue them, and heare thou me.

God hath spoken in his holynes: I wyll reioyce therefore, and deuide Sichem, and mete out the valley of Sucoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

Juda is my lawe geuer, Moab is my washpotte: ouer Edom wyll I cast out my shoe, vpon the Philistines wyll I triumph.

Who wil leade me into the strong citie: and who wyll bryng me into Edom?

Hast not thou forsaken vs, O God: and wilt not thou God, go forth with our hostes?

O helpe vs against the enemye: for vayne is the helpe of man.

Through God we shall do great actes: and it is he that shall treade downe our enemies.

Deus laudem. Psal. Cix.

Holde not thy tongue (O God) of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceytfull is opened vpon me.

And they haue spoken agaynst me with false tongues: they compassed me about also with wordes of hatred, and fought against me without a cause.

For the loue that I had vnto them, for they take now me my contrary part: but I geue my selfe vnto prayer.

Thus haue they rewarded me euyl for good: and hatred for my good will.

Set thou an vngodly man to be ruler ouer him: and let Sathan stande at his right hande.

When sentence is geuen vpon hym, let hym be condemned: and let his prayer be turned into sinne.

Let his dayes be fewe: and let another take his office.

Let his chyldren be fatherlesse: and his wyfe a widdowe.

Let his children be vagabondes, and begge theyr bread: let them seeke it also out of desolate places.

Let the extorcioner consume all that he hath: and let the straungers spoyle his labour.

Let there be no man to pitie hym: nor to haue compassion vpon his fatherlesse children.

Let his posteritie be destroyed: and in the nexte generation, let his name be cleane put out.

Let the wyckednes of his fathers be had in remembraunce in the sight of the Lorde: and let not the sinne of his mother be done away.

Let them alway be before the Lorde: that he may roote out the memoriall of them from of the earth.

And that because his minde was not to do good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the hart.

His delight was in cursyng, and it shall happen vnto hym: he loued not blessyng, therefore shall it be farre from him.

He clothed hym selfe with cursyng, lyke as with a rayment: and it shall come into his bowels lyke water, and like oyle into his bones.

Let it be vnto hym as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

Let it thus happen from the lord, vnto mine enemies: & to those that speake euill against my soule.

But deale thou with me (O Lorde God) accordyng vnto thy name: for sweete is thy mercy.

O delyuer me, for I am helpelesse and poore: and my hart is wounded within me.

I go hence like the shadowe that departeth: and am dryuen away as the grashopper.

My knees are weake through fasting: my flesshe is dryed vp for want of fatnesse.

I became also a reproche vnto them: they that loked vpon me, shaked their heades.

Helpe me (O Lorde my God:) O saue me accordyng to thy mercy.

And they shal know howe that this is thy hand: and that thou Lorde hast done it.

Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruaunt reioyce.

Let myne aduersaries be clothed with shame: and let them couer them selues with their owne confusion, as with a cloke.

As for me, I wyll geue great thankes vnto the Lorde with my mouth: and prayse him among the multitude.

For he shall stande at the right hand of the poore: to saue his soule from vnrighteous iudges.

Dixit Dominus Domino meo. Psal. Cx.

Mornyng prayer.

THe Lord said vnto my Lord: sit thou on my ryght hande, vntyll I make thyne enemies thy footestoole.

The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middest among thyne enemies.

In the day of thy power, shal the people offer the free will offerynges with an holy worship: the dewe of thy birth is of the wombe of the morning.

The Lorde sware and will not repent: thou art a priest for euer after the order of Melchisedech.

The Lorde vpon thy ryght hande: shall wounde euen kinges in the day of his wrath.

He shalbe iudge among the heathen, he shall fyll the places with the dead bodyes: and smyte in sunder the heades ouer diuers countreys.

He shall drinke of the broke in the way: therfore shall he lift vp his head.

Confitebor tibi Domine. Psal. Cxi.

I will geue thankes vnto the Lorde with my whole hart: secretly among the faythfull, and in the congregation.

The workes of the Lorde are great: sought out of all them that haue pleasure therein.

His worke is worthy to be prayed and had in honour: and his righteousnes endureth for euer.

The mercyfull and gracious Lorde hath so done his marueylous workes: that they ought to be had in remembraunce.

He hath geuen meate vnto them that feare him: he shall euer be mindfull of his couenaunt.

He

He hath shewed his people the power of his workes: that he may geue them the heritage of the heathen.

The workes of his handes are veritie and iudgement: all his commaundementes are true.

They stande fast for euer and euer: and are done in trueth and equitie.

He sent redemption vnto his people: he hath commaunded his couenaunt for euer, holy and reuerent is his name.

The feare of the Lorde is the beginning of wisdome: a good vnderstandyng haue all they that do therafter, the prayse of it endureth for euer.

Beatus vir. Psal. Cxij.

BLessed is the man that feareth the Lorde: he hath great delight in his commaundementes.

His seede shalbe mightie vpon earth: the generation of the faythfull shalbe blessed.

Ryches and plenteousnes shall be in his house: and his righteousnes endureth for euer.

Vnto the godly there aryseth vp lyght in the darkenes: he is mercyfull, louyng and righteous.

A good man is mercyfull and lendeth: and wyll guide his wordes with discretion.

For he shall neuer be moued: and the righteous shalbe had in an euerlastyng remembraunce.

He wyll not be afrayde for any euill tidinges: for his hart standeth fast, and beleueth in the Lorde.

His hart is stablished, and will not shrinke: vntill he see his desire vpon his enemies.

He hath dispersed abroade, and geuen to the poore: and his ryghteousnes remayneth for euer, his horne shalbe exalted with honour.

The vngodly shall see it, and it shall greeue hym: he shall gnasshe with his teeth, and consume away, the desire of the vngodly shall perysshe.

Laudate pueri. Psal. Cxiij.

PRayse the Lorde (ye seruauntes:) O prayse the name of the Lorde.

Blessed be the name of the Lorde: from this tyme forth for euermore.

The Lordes name is prayed: from the rising vp of the Sunne, vnto the going downe of the same.

The Lorde is hie aboue all Heathen: and his glory aboue the heauens.

Who is like vnto the Lorde our God, that hath his dwelling so hye: and yet humbleth himselfe to beholde the thynges that are in heauen and earth?

He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

That he maye set hym with the Princes: euen with the Princes of his people.

He maketh the barren woman to kepe house: and to be a ioyfull mother of chyldren.

In exitu Israel. Psal. Cxiij.

Euenyng prayer.

WHen Israell came out of Egipt: and the house of Jacob from amonge the straunge people.

Juda was his Sanctuary: and Israell his dominion.

The sea saw that, & fled: Jordan was driuen back.

The mountaines skipped like rammes: and the litle hilles like yonge sheepe.

What ayleth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

Ye mountaynes that ye skipped lyke rammes: and

and ye litle hilles, lyke yonge sheepe?

Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

Which turned the harde rocke into a standyng warter: and the flint stone into a springing well.

Non nobis Domine. Psal.Cxv.

NOt vnto vs (O Lorde) not vnto vs, but vnto thy name geue the prayse: for thy louyng mercy, and for thy truethes sake.

Wherfore shall the Heathen say: where is nowe their God?

As for our God he is in heauen: he hath done whatsoeuer pleased hym.

Their Idols are siluer and golde: euen the worke of mens handes.

They haue mouth and speake not: eyes haue they and see not.

They haue eares, and heare not: noses haue they and smell not.

They haue handes, and handle not, feete haue they, and walke not: neyther speake they: thorowe their throte.

They that make them, are like vnto them: and so are all such that put their trust in them.

But thou house of Israel, trust thou in the Lord: he is their succour and defence.

Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defender.

The Lorde hath ben mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israell, he shall blesse the house of Aaron.

Ye shall bleſſe them that feare the Lorde: both ſmall and great.

The Lorde shall encreaſe you more and more: you and your chyldren.

Ye are the bleſſed of the Lorde: which made heauen and earth.

All the whole heauens are the Lordes: the earth hath he geuen to the chyldren of men.

The dead prayſe not thee (O Lorde:) neyther all they that go downe into the ſilence.

But we wyll prayſe the Lorde: from this tyme forth for euermore. Prayſe the Lorde.

Dilexi quoniam. Pſal. Cxvj.

Mornyng prayer.

I Am wel pleaſed: that the Lord hath harde the voyce of my prayer.

That he hath enclyned his eare vnto me: therfore will I call vpon hym as long as I liue.

The ſnares of death compaſſed me round about: & the paines of hell gat hold vpon me.

I ſhall finde trouble and heauines, and I ſhall call vpon the name of the Lorde: (O Lorde) I beſeche thee deliuer my ſoule.

Gracious is the Lorde and ryghteous: yea, our God is mercyfull.

The Lorde preſerueth the ſimple: I was in miſerie and he helped me.

Turne agayne then vnto thy reſt, O my ſoule: for the Lorde hath rewarded thee.

And why, thou haſt deliuered my ſoule frō death: mine eyes from teares, and my feete from falling.

I wyll walke before the Lorde: in the lande of the liuyng.

I beleued,

I delyuer and therfore wyl I speake, but I was sore troubled: I said in my haste, all men are lyers.

What rewarde shall I geue vnto the Lorde: for all the benefites that he hath done vnto me?

I wyll receyue the cup of saluation: and call vpon the name of the Lorde.

I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde, is the death of his saintes.

Beholde (O Lord) how that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmaide, thou hast broken my bones in sunder.

I wyll offer to thee, the sacrifice of thankesgeuyng: and wyll call vpon the name of the Lorde.

I wyll paye my vowes vnto the Lorde, in the sight of all his people: in the courtes of the Lordes house, euen in the middest of thee, O Jerusalem. Prayse the Lorde.

Laudate Dominum. Psal. Cxvij.

O Prayse the Lorde all ye Heathen: prayse him alle ye nations.

For his mercifull kindnes is euer more and more towarde vs: and the trueth of the Lorde endureth for euer. Prayse the Lorde.

Confitemini Domino. Psal. Cxviij.

O Geue thankes vnto the Lorde, for he is gracious: because his mercy endureth for euer.

Let Israell nowe confesse that he is gracious: and that his mercy endureth for euer.

Let the house of Aaron nowe confesse: that his mercy endureth for euer.

Yea let them nowe that feare the Lord confesse: that his mercy endureth for euer.

I called

I called vppon the Lorde in trouble: and the Lorde harde me at large.

The Lorde is on my side: I wyll not feare what man doth vnto me.

The Lord taketh my part with them that helpe me: therfore shal I se my desire vpon mine enemies.

It is better to trust in the Lorde: then to put any confidence in man.

It is better to trust in the Lorde: then to put any confidence in Princes.

All nations compassed me rounde about: but in the name of the Lorde will I destroy them.

They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lorde wyll I destroy them.

They came about me like Bees, and are extinct euen as the fyre amonge the thornes: for in the name of the Lorde I wyll destroy them.

Thou hast thrust sore at me, that I myght fall: but the Lorde was my helpe.

The Lorde is my strength and my songe: and is become my saluation.

The voyce of ioy and health is in the dwellinges of the righteous: the right hande of the Lord bringeth mightie thinges to passe.

The vyght hande of the Lorde hath the preeminence: the right hande of the Lord bringeth mightie thinges to passe.

I wyll not dye, but liue: and declare the workes of the Lorde.

The Lorde hath chastened and corrected me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousnes: that I may

go

go into them, and geue thankes vnto the Lorde.

This is the gate of the Lord: the righteous shall enter into it.

I will thanke thee, for thou hast harde me: and art become my saluation.

The same stone whiche the builders refused: is become the head stone in the corner.

This is the Lordes doyng: and it is marueylous in our eyes.

This is the day whiche the Lord hath made: we wyll reioyce and be glad in it.

Helpe (me) nowe O Lorde: O Lorde sende vs nowe prosperitie.

Blessed be he that commeth in the name of the Lorde: we haue wished you good lucke, ye that be of the house of the Lorde.

God is the Lorde, whiche hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the aulter.

Thou art my God, and I will thanke thee: thou art my God, and I will prayse thee.

O geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. Cxix.

BLessed are those that are vndefiled in the way: and walke in the lawe of the Lord. Euenyng prayer.

Blessed are they that kepe his testimonies: and seeke hym with their whole hart.

For they whiche do no wyckednes: walke in his wayes.

Thou hast charged: that we shall diligently kepe thy commaundementes.

O that

O that my wayes were made so direct: that I might kepe thy statutes.

So shall I not be confounded: whyle I haue respect vnto all thy commaundementes.

I wyll thanke thee, with an vnfayned harte: when I shall haue learned the iudgementes of thy ryghteousnes.

I wyll kepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerwithall shall a yong man clense his way: euen by rulyng hymselfe after thy worde.

With my whole hart haue I sought thee: O let me not go wronge out of thy commaundementes.

Thy wordes haue I hid within mine hart: that I should not sinne agaynst thee.

Blessed art thou O Lorde: O teache me thy statutes.

With my lippes haue I ben tellyng: of all the iudgementes of thy mouth.

I haue had as great delyght in the way of thy testimonies: as in all maner of riches.

I wil talke of thy commaundementes: and haue respect vnto thy wayes.

My delyght shalbe in thy statutes: and I wyll not forget thy worde.

Retribue seruo tuo.

DO well vnto thy seruaunt: that I may liue and kepe thy worde.

Open thou myne eyes: that I may see the wonderous thynges of thy lawe.

I am a straunger vpon earth: O hyde not thy commaundementes from me.

My

My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that do erre from thy commaundementes.

O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake against me: but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delight: and my counsaylers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou me accordyng to thy worde.

I haue knowledged my wayes, and thou hardest me: O teache me thy statutes.

Make me to vnderstande the way of thy commaundementes: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauines: comfort thou me accordyng vnto thy worde.

Take fro me the way of lying: and cause thou me to make muche of thy lawe.

I haue chosen the way of trueth: and thy iudgementes haue I layde before me.

I haue stiched vnto thy testimonies: O Lorde confounde me not.

I will runne the way of thy commaundementes: when thou hast set my hart at libertie.

Legem pone.

TEache me, O Lorde, the way of thy statutes: and I shal kepe it vnto the ende. Mornyng prayer.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my

my whole hart.

Make me to go in the path of thy commaundementes: for therein is my delire.

Encline my hart vnto thy testimonies: and not to couetoulnes.

O turne away mine eyes, lest they beholde vanitie: and quicken thou me in thy way.

O stablyshe thy worde in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afrayde of: for thy iudgementes are good.

Beholde my delight is in thy commaundementes: O quicken me in thy righteoulnes.

Et veniat super me.

LEt thy louing mercy come also vnto me, o lord: euen thy saluation accordyng vnto thy word.

So shall I make answere vnto my blaphemers: for my trust is in thy worde.

O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes.

So shal I alway kepe thy law: yea for euer & euer.

And I wyll walke at libertie: for I seeke thy commaundementes.

I will speake of thy testimonies also, euen before kynges: and wyll not be ashamed.

And my delight shalbe in thy commaundementes: whiche I haue loued.

My handes also wyll I lifte vp vnto thy commaundementes whiche I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

O Myndie appointe thy seruaunt, as concernyng thy worde: wherein thou hast caused me to put

put my truſt.

The ſame is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me greeadyngly in derition: yet haue I not ſhrinked from thy lawe.

For I remembred thyne euerlaſtyng iudgementes, O Lorde: and receyued comfort.

I am horribly afraide: for the vngodly that forſake thy lawe.

Thy ſtatutes haue ben my ſonges: in the houſe of my pilgrimage.

I haue thought vpon thy name, O Lorde, in the night ſeaſon: and haue kept thy lawe.

This I had: becauſe I kept thy commaundementes.

Portio mea domine.

THou art my porcion, O Lorde: I haue promiſed to kepe thy lawe.

I made myne humble petition in thy preſence with my whole harte: O be mercyfull vnto me accordyng to thy worde.

I called myne owne wayes to remembraunce: and turned my feete vnto thy teſtimonies.

I made haſt, and prolonged not the tyme: to kepe thy commaundementes.

The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight I wyll ryſe, to geue thankes vnto thee: becauſe of thy righteous iudgementes.

I am a companion of all them that feare thee: and kepe thy commaundementes.

The earth, O Lorde, is full of thy mercy: O teache me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciously with thy ſeruaunt: according vnto thy worde.

O learne me true vnderſtanding and knowledge: for I haue beleued thy commaundementes.

Before I was troubled I went wronge: but nowe haue I kept thy worde.

Thou art good and gracious: O teache me thy ſtatutes.

The proude haue ymagined a lie agaynſt me: but I will kepe thy commaundements with my whole harte.

Their hart is as fat as brawne: but my delyght hath ben in thy lawe.

It is good for me that I haue ben in trouble: that I may learne thy ſtatutes.

The lawe of thy mouth is dearer vnto me: then thouſandes of golde and ſiluer.

Manus tuæ fecerunt.

Euenyng prayer.

THy handes haue made me and faſhioned me: O geue me vnderſtanding, that I may learne thy commaundementes.

They that feare thee wyll be gladde when they ſee me: becauſe I haue put my truſt in thy worde.

I knowe, O Lorde, that thy iudgementes are ryght: and that thou of very faythfulnes haſt cauſed me to be troubled.

O let thy mercyfull kyndnes be my comforte: accordyng to thy worde vnto thy ſeruaunt.

O let thy louyng mercies come vnto me, that I may liue: for thy lawe is my delight.

Let the proude be confounded, for they go wickedly

kedly about to destroy me: but I wyll be occupied in thy commaundementes.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let mine hart be sounde in thy statutes: that I be not ashamed.

De fecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope, because of thy worde.

Myne eyes long sore for thy word: saying, O when wylt thou comfort me?

For I am become lyke a bottle in the smoke: yet do I not forget thy statutes.

How many are the dayes of thy seruaunt: when wylt thou be auenged of them that persecute me?

The proude haue dygged pittes for me: whiche are not after thy lawe.

All thy commaundementes are true: they persecute me falsely, O be thou my helpe.

They had almost made an end of me vpon earth: but I forsoke not thy commaundementes.

O quicken me after thy louyng kyndnes: and so shall I kepe the testimonies of thy mouth.

In eternum domine.

O Lord, thy word: endureth for ever in heauen.

Thy trueth also remayneth from one generation to another: thou hast laid the foundation of the earth, and it abydeth.

They continue this day according to thyne ordinaunce: for all thynges serue thee.

If my delight had not ben in thy lawe: I should haue perished in my trouble.

I wyll neuer forget thy commaundementes: for

with them thou hast quickened me.

I am thyne, oh saue me: for I haue sought thy commaundementes.

The vngodly layde wayte for me, to destroy me: but I wyll consider thy testimonies.

I see that all thynges come to an ende: but thy commaundement is exceedyng broade.

Quomodo dilexi.

LOrde, what loue haue I vnto thy law: all the day long is my studye in it.

Thou, through thy commaundementes, hast made me wyser then myne enemyes: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my studye.

I am wyser then the aged: because I kepe thy commaundementes.

I haue refrayned my feete from euery eupl way: that I may kepe thy worde.

I haue not shronke from thy iudgementes: for thou teachest me.

O howe sweete are thy wordes vnto my throte: yea sweeter then hony vnto my mouth.

Through thy commaundementes I get vnderstandyng: therefore I hate all wycked wayes.

Lucerna pedibus meis.

Mornyng prayer.

THy worde is a lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastly purposed: to kepe thy righteous iudgementes.

I am troubled aboue measure: quicken

quicken me (O Lorde) accordyng to thy worde.

Let the free wyll offerynges of my mouth please thee, O Lorde: and teache me thy iudgementes.

My soule is alway in my hande: yet do not I forget thy lawe.

The vngodly haue layde a snare for me: but yet I swarued not from thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why, they are the very ioye of my hart.

I haue applyed my hart to fulfyll thy statutes alway: euen vnto the ende.

Iniquos odio habui.

I Hate them that imagine euyll thynges: but thy lawe do I loue.

Thou art my defence and shielde: and my trust is in thy worde.

Away from me ye wicked: I will kepe the commaundementes of my God.

O stablyshe me accordyng vnto thy worde, that I may liue: & let me not be disapointed of my hope.

Holde thou me vp, and I shalbe safe: yea, my delyght shalbe euer in thy statutes.

Thou hast troden downe all them that depart from thy statutes: for they imagine but disceyte.

Thou puttest away all the vngodly of the earth lyke drosse: therefore I loue thy testimonies.

My flesshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Feci iudicium.

I Deale with the thyng that is lawfull & ryght: O geue me not ouer vnto myne oppressours.

Make thou thy seruaunt to delyght in that

which is good: that the proude do me no wrong.

Mine eyes are wasted away with loking for thy health: and for the worde of thy righteousnes.

O deale with thy seruaunt accordyng vnto thy louyng mercy: and teache me thy statutes.

I am thy seruaunt, O graunt me vnderstanding: that I may knowe thy testimonies.

It is tyme for thee Lorde to lay to thyne hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue gold and precious stone.

Therefore holde I straight all thy commaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderful: therfore doth my soule kepe them.

When thy worde goeth forth: it geueth light and vnderstandyng, euen vnto the simple.

I opened my mouth, & drewe in my breath: for my delight was in thy commaundementes.

O loke thou vpon me, and be mercifull vnto me: as thou vsest to do vnto those that loue thy name.

Order my steppes in thy worde: and so shall no wickednes haue dominion ouer me.

O delyuer me from the wrongfull dealynges of men: and so shall I kepe thy commaundementes.

Shewe the light of thy countenaunce vpon thy seruaunt: and teache me thy statutes.

Mine eyes gushe out with water: because men kepe not thy lawe.

Iustus es domine.

RYghteous art thou, O Lorde: and true is thy iudgement.

The

The testimonies that thou hast commaunded: are exceedyng ryghteous and true.

My zeale hath euen consumed me: because mine enemyes haue forgotten thy wordes.

Thy worde is tryed to the vttermost: and thy seruaunt louyth it.

I am small and of no reputation: yet do not I forget thy commaundementes.

Thy ryghteousnes is an euerlastyng ryghteousnes: and thy lawe is the trueth.

Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy commaundementes.

The ryghteousnes of thy testimonies is euerlastyng: O graunt me vnderstanding, & I shall liue.

Clamaui in toto corde meo.

I Call with my whole hart: heare me, O Lorde, I will kepe thy statutes. Euenyng prayer.

Yea, euen vpon thee do I call: helpe me, and I shall kepe thy testimonies.

Early in the mornyng do I crye vnto thee: for in thy worde is my trust.

Mine eyes preuent the nyght watches: that I myght be occupied in thy wordes.

Heare my voyce, O Lorde, accordyng vnto thy louyng kyndnesse: quicken me accordyng as thou art wont.

They drawe nye that of malice persecute me: and are farre from thy lawe.

Be thou nye at hande, O Lorde: for all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long sence: that thou hast grounded them for euer.

Vide humiliratem.

CONsider mine aduersitie, and deliuer me: for I do not forget thy lawe.

Auenge thou my cause, and deliuer me: quicken me according vnto thy worde.

Health is farre from the vngodlye: for they regarde not thy statutes.

Great is thy mercye, O Lorde: quicken me as thou art wont.

Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

It greeueth me when I see the transgressours: because they kepe not thy lawe.

Consider, O Lord, howe I loue thy commaundementes: O quicken me according to thy louyng kyndnesse.

Thy worde is true fro euerlasting: all the iudgementes of thy righteousnes endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my hart standeth in awe of thy wordes.

I am as gladde of thy worde: as one that fyndeth great spoyles.

As for lyes, I hate and abhorre them: but thy lawe do I loue.

Seuen tymes a day do I prayse thee: because of thy righteous iudgementes.

Great is the peace that they haue which loue thy lawe: and they are not offended at it.

Lorde, I haue looked for thy sauyng health: and done after thy commaundementes.

My soule hath kept thy testimonies: and loued them exceedyngly.

I haue

I haue kept thy commaundementes and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

Let my complaynt come before thee, O Lorde: geue me vnderstandyng accordyng to thy worde.

O let my supplication come before thee: deliuer me accordyng to thy worde.

My lippes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my tongue shall syng of thy worde: for all thy commaundementes are ryghteous.

Let thyne hande helpe me: for I haue chosen thy commaundementes.

I haue longed for thy sauyng health, O Lorde: and in thy lawe is my delight.

O let my soule liue, and it shall prayse thee: and thy iudgementes shall helpe me.

I haue gone astray lyke a sheepe that is lost: O seeke thy seruaunt, for I do not forget thy commaundementes.

Ad dominum cum tribularer. Psal. Cxx.

Mornyng prayer.

When I was in trouble, I called vpon the Lorde: and he harde me.

Deliuer my soule (O Lord) from lying lippes: and from a deceytfull tongue.

What rewarde shalbe geuen or done vnto thee, thou false tongue: euen mightie and sharpe arrowes, with whot burnyng coales.

Wo is me that I am constrayned to dwell with Mesech: and to haue mine habitation among the

tentes of Cedar.

My soule hath long dwelt among them: that be enemies vnto peace.

I labour for peace, but when I speake vnto them therof: they make them redy to battayle.

Leuaui oculos meos. Psal. Cxxi.

I will lyft vp myne eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He wyl not suffer thy foote to be moued: and he that kepeth thee wyll not slepe.

Beholde, he that kepeth Israell: shall neyther slumber nor slepe.

The Lorde hym selfe is thy kepar: the Lorde is thy defence vpon thy ryght hande.

So that the Sunne shal not burne thee by day: nor the Moone by nyght.

The Lord shall preserue thee from all euyl: yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy going out, and thy comming in: from this time forth, for euermore.

Letatus sum. Psal. Cxxii.

I was glad when they sayde vnto me: we wyll go into the house of the Lorde.

Our feete shall stande in thy gates: O Jerusalem.

Jerusalem is buylded as a Citie: that is at vnitie in it selfe.

For thyther the tribes go vp, euen the tribes of the Lorde: to testifie vnto Israell, to geue thankes vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate

seate of the house of Dauid.

O pray for the peace of Ierusalem: they shall prosper that loue thee.

Peace be within thy walles: and plentifulnes within thy palaces.

For my brethren and companions sakes: I will wyshe thee prosperitie.

Yea, because of the house of the Lorde our God: I will seeke to do thee good.

Ad te leuaui oculos meos, Psal. Cxxiij

Vnto thee lyft I vp myne eyes: O thou that dwellest in the heauens.

Beholde, euen as the eyes of seruaunts looke vnto the hande of their maisters, and as the eyes of a mayden vnto the hande of her maistresse: euen so our eyes wayte vpon the Lorde our God, vntyll he haue mercy vpon vs.

Haue mercy vpon vs (O Lorde) haue mercy vpon vs: for we are vtterly despised.

Our soule is filled with the scorneful reproofe of the welthy: & with the dispitefulnes of the proude.

Nisi quia dominus, Psal. Cxxiiii.

If the Lorde hym selfe had not ben on our side (nowe may Israell say:) yf the Lord hym selfe had not ben on our syde, when men rose vp agaynst vs.

They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streme had gone ouer our soule.

The deepe waters of the proude: had gone ouer our soule.

But praysed be the Lord: which hath not geuen

vs

bs ouer for a pray vnto theyr teeth.

Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broken, and we are delyuered.

Our helpe standeth in the name of the Lorde: whiche hath made heauen and earth.

Qui confidunt in domino. Psal. Cxxv.

They that put theyr trust in the Lorde, shalbe euen as the mount Sion: which may not be removed, but standeth fast for euer.

The hylles stande about Jerusalem: euen so standeth the Lorde rounde about his people, from this tyme forth for euermore.

For the rodde of the vngodly commeth not into the lot of the ryghteous: lest the ryghteous put theyr hande vnto wyckednes.

Do well, O Lorde: vnto those that be good and true of hart.

As for such as turne backe vnto their owne wickednes: the Lorde shall leade them forth with the cuyll doers, but peace shalbe vpon Israell.

In conuertendo. Psal. Cxxvi.

Euenyng prayer.

When the Lorde turned again the captiuitie of Sion: then were we like vnto them that dreame.

Then was our mouth fylled with laughter: and our tongue with ioy.

Then sayde they among the Heathen: the Lord hath done great thynges for them.

Yea, the Lorde hath done great thynges for vs alredy: wherof we reioyce.

Turne our captiuitie, O Lorde: as the ryuers in the South.

They

They that sowe in teares, shall reape in ioy.

He that nowe goeth on his way weeping, & beareth forth good seede, shall doubtlesse come again with ioy, and bring his sheaues with him.

Nisi dominus ædificet. Psal. cxxvii.

EXcept the Lord buylde the house: they labour in vaine that buylde it.

Except the Lorde kepe the Citie: the watchman waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and so late to take rest: and eate the bread of carefulnes, for so he geueth his beloued sleepe.

Loe, chyldren and the fruite of the wombe are an heritage and gyft that commeth of the Lorde.

Like as the arrowes in the hand of the Giaunt: euen so are the yong chyldren.

Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. cxxviii.

BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labours of thyne handes: O well is thee, and happy shalt thou be.

Thy wyfe shalbe as the fruitefull vyne: vpon the walles of thyne house.

Thy children lyke the Olyue braunches: rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lorde.

The Lorde from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy children's children: and peace vpon Israell.

Sepe expugnauerunt. Psal. Cxxix.

MAny a time haue they fought against me, euen my youth vp: (may Israll now say.)

Yea many a time haue they vexed me from my youth vp: but they haue not preuayled against me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous Lorde hath hewen the snares of the vngodly in peeces.

Let them be confounded and turned backward: as many as haue euyll will at Sion.

Let them be euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.

Wherewith the mower fylleth not his hande: neyther he that bindeth vp the sheaues his bosome.

So that they which go by, say not to muche as the Lorde prosper you: we wysshe you good lucke in the name of the Lorde.

De profundis clamaui. Psal. Cxxx.

OVt of the deepe haue I called vnto thee, O Lorde: Lorde heare my voyce.

Oh let thyne eares consider well: the voyce of my complaynt.

If thou Lorde wylt be extreme to marke what is done amysse: Oh Lorde who may abide it?

For there is mercy with thee: therfore shalt thou be feared.

I looke for the Lorde, my soule doth wayte for hym: in his worde is my trust.

My soule fleeth vnto the Lorde: before the morn-

nyng

nyng watch (I say) before the mornyng watche.

O Israell trust in the Lorde, for with the Lorde there is mercye: and with hym is plenteous redemption.

And he shall redeeme Israel from all his sinnes.

Domine non est exaltatum. Psal. Cxxxi.

LOrde, I am not hye minded: I haue no proude lokes.

I do not exercise my selfe in great matters: whiche are to hye for me.

But I refrayne my soule, and kepe it lowe, lyke as a chylde that is weaned from his mother: yea, my soule is euen as a weaned chylde.

O Israell trust in the Lorde: from this tyme forth for euermore.

Memento domine Dauid. Psal. Cxxxii.

LOrde remember Dauid: and all his trouble. Mornyng prayer.

How he sware vnto the Lord: and vowed a vowe vnto the almightie God of Jacob.

I will not come within the tabernacle of my house: nor clymbe vp into my bed.

I will not suffer myne eyes to sleepe, nor myne eye lydde to slumber: neyther the temples of my head to take any rest.

Vntyll I fynde out a place for the temple of the Lord: an habitation for the mightie God of Jacob.

Loe, we harde of the same at Ephrata: and founde it in the wood.

We will go into his tabernacle: and fall lowe on our knees before his footestoole.

Aryse,

Aryse, O Lorde, into thy restyng place: thou and the arke of thy strength.

Let the Priestes be clothed with ryghteousnes: and let thy saintes syng with ioyfulnesse.

For thy seruaunt Dauids sake: turne not away the presence of thyne annoynted.

The Lorde hath made a faythfull oth vnto Dauid: and he shall not shrinke from it.

Of the fruite of thy body shal I set vpō thy seate.

If thy children will kepe my couenaunt and my testimonies that I shall learne them: their children also shall sit vpon thy seate for euermore.

For the Lorde hath chosen Sion to be an habitacion for him selfe: he hath longed for her.

This shalbe my rest for euer: here will I dwell, for I haue a delyte therin.

I will blesse her victailes with encrease: and will satisfie her poore with bread.

I will decke her Priestes with health: and her saintes shall reioyce and syng.

There shall I make the horne of Dauid to florysshe: I haue ordeyned a lanterne for myne annoynted.

As for his enemies, I shal cloth thē with shame: but vpon him selfe shall his crowne florisshe.

Ecce quam bonum. Psal. Cxxxiij.

Beholde howe good and ioyfull a thyng it is: brethren to dwell together in vnitie.

It is lyke the precious oyntment vpon the head, that ran downe vnto the bearde: euen vnto Aarons beard, and went downe to the skyrtes of his clothing.

Like as the dewe of Hermon: which fell vpon the hyll

hyll of Sion.

For there the Lorde promised his blessyng: and lyfe for euermore.

Ecce nunc benedicite dominum. Psal. Cxxxiiii.

BEholde (nowe) prayse the Lorde: all ye seruauntes of the Lorde.

Ye that by nyght stande in the house of the Lord: euen in the courtes of the house of our God.

Lyfte vp your handes in the sanctuarye: and prayse the Lorde.

The Lorde that made heauen and earth: geue thee blessyng out of Sion.

Laudate nomen domini. Psal. Cxxxv.

O Prayse the Lorde, laude ye the name of the Lord: prayse it, O ye seruauntes of the Lord.

Ye that stande in the house of the Lord: in the courtes of the house of our God.

O prayse the Lorde, for the Lorde is gracious: O syng prayses vnto his name, for it is louely.

For why, the Lord hath chosen Iacob vnto hym selfe: and Israell for his owne possession.

For I knowe that the Lorde is great: and that our Lorde is aboue all goddes.

Whatsoeuer the Lorde pleased, that dyd he in heauen and in earth: and in the sea, and in all deepe places.

He bryngeth forth the cloudes from the endes of the worlde: and sendeth forth lightnynges with the rayne, bryngyng the wyndes out of his treasures.

He smote the fyrst borne of Egipt: both of man and beast.

He hath sent tokens and wonders into the midst of thee, O thou lande of Egipt: vpon Pharao and

all

all his seruauntes.

He smote dyuers nations: and slewe myghtie kynges.

Seon kyng of the Emmorites, and Og the king of Basan: and all the kyngdomes of Canaan.

And gaue their lande to be an heritage: euen an heritage vnto Israell his people.

Thy name, O Lorde, endureth for euer: so doth thy memoriall (O Lorde) from one generation to another.

For the Lorde will auenge his people: and be gracious vnto his seruauntes.

As for the ymages of the Heathen, they are but syluer and golde: the worke of mens handes.

They haue mouthes and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neyther is there any breath in their mouthes.

They that make them are lyke vnto them: and so are all they that put their trust in them.

Prayse the Lorde ye house of Israell: prayse the Lorde ye house of Aaron.

Prayse the Lorde ye house of Leuy: ye that feare the Lorde, prayse the Lorde.

Praysed be the Lorde out of Sion: which dwelleth at Ierusalem.

Confitemini domino. Psal. Cxxxvi.

Euenyng prayer.



Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

O geue thankes vnto the God of all Gods, for his mercy endureth for euer.

O thanke the Lorde of all Lordes: for his mercy endureth

endureth for euer.

Which only doeth great wonders: for his mercye endureth for euer.

Which by his excellent wysdome made the heauens: for his mercy endureth for euer.

Which layde out the earth aboue the waters: for his mercy endureth for euer.

Which hath made great lightes: for his mercy endureth for euer.

The Sunne to rule the day: for his mercy endureth for euer.

The Moone and the Starres to governe the night: for his mercy endureth for euer.

Which smote Egipt with their first borne: for his mercy endureth for euer.

And brought out Israell from among them: for his mercy endureth for euer.

With a mighty hande and stretched out arme: for his mercy endureth for euer.

Which devided the redde sea in two partes: for his mercy endureth for euer.

And made Israell to go thorowe the middes of it: for his mercy endureth for euer.

But as for Pharao and his hoste, he ouerthrewe them in the red sea: for his mercy endureth for euer.

Which led his people through the wyldernes: for his mercy endureth for euer.

Which smote great kynges: for his mercy endureth for euer.

Yea and slewe mightie kynges: for his mercy endureth for euer.

Sehon king of the Ammorites: for his mercy endureth for euer.

And Og the king of Basan: for his mercy endureth for euer.

And gaue away their lande for an heritage: for his mercy endureth for euer.

Euen for an heritage vnto Israell his seruaunt: for his mercy endureth for euer.

Which remembred vs when we were in trouble: for his mercy endureth for euer.

And hath deliuered vs from our enemies: for his mercy endureth for euer.

Which geueth foode to all flesh: for his mercy endureth for euer.

O geue thankes vnto the God of heauen: for his mercy endureth for euer.

O geue thankes to the Lorde of Lordes: for his mercy endureth for euer.

Super flumina. Psal. Cxxxvii.

BY the waters of Babylon we sat downe and wept: when we remembred (thee) O Sion.

As for our Harpes, we hanged them vp: vpon the trees that are therein.

For they that led vs away captiue, required of vs then a song and melodie in our heauines: syng vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande?

If I forgette thee, O Jerusalem: let my ryght hande forget her cunnyng.

If I do not remember thee, let my tounge cleaue to the roofe of my mouth: yea, if I preferre not Jerusalem in my mirth.

Remember the children of Edom, O Lord, in the day of Jerusalem: howe they sayde, downe with it,

downe with it, euen to the grounde.

O daughter of Babilon, wasted with misery: yea happy shall he be, that rewardeth thee as thou hast serued vs.

Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi Domine. Psal. Cxxxviij.

I will geue thankes vnto thee, O Lorde, with my whole hart: euen before the Gods will I syng prayses vnto thee.

I will worship towarde thy holy Temple, and prayse thy name, because of thy louing kindnes and trueth: for thou hast magnified thy name and thy worde aboue all thinges.

When I called vpon thee, thou hardest me: and endouedst my soule with much strength.

All the kinges of the earth shall prayse thee, O Lorde: for they haue harde the wordes of thy mouth.

Yea, they shall syng in the wayes of the Lorde: that great is the glory of the Lorde.

For though the Lorde be hie, yet hath he respect vnto the lowly: as for the proude, he beholdeth them a farre off.

Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretch forth thine hande vpon the furiousnes of myne enemies, and thy right hande shall saue me.

The Lorde shall make good his louing kyndnes towarde me: yea, thy mercy, O Lorde, endureth for euer, despyse not then the workes of thyne owne handes.

Domine probasti me. Psal. Cxxxix.

Mornyng prayer.



LOrde thou hast searched me out, and knowen me: thou knowest my downe sitting, and myne vprysing, thou understandest my thoughtes long before.

Thou art about my path, and about my bed: and spiest out all my wayes.

For loe, there is not a worde in my tongue: but thou, O Lorde, knowest it altogether.

Thou hast fashioned me behynde and before: and layde thyne hande vpon me.

Such knowledge is to wonderfull and excellent for me: I can not attayne vnto it.

Whyther shall I go then from thy spirite: or whyther shall I go then from thy presence?

If I climbe vp into heauen, thou art there: if I go downe to hell, thou art there also.

If I take the wynges of the morninge; and remayne in the vttermost partes of the sea.

Euen there also shall thy hande leade me: and thy right hande shall holde me.

If I say peraduenture the darkenes shall couer me: then shall my night be turned to day.

Yea the darknes is no darknes with thee, but the night is as cleare as the day: the darknes and light (to thee) are both alike.

For my raynes are thyne: thou hast couered me in my mothers wombe.

I wyll geue thankes vnto thee, for I am fearefully and wonderfully made: marueylous are thy workes, and that my soule knoweth right well.

My bones are not hyd from thee, though I be made

made secretely, and fashioned beneath in the earth.

Thyne eyes did see my substaunce, yet being vnperfit: & in thy boke were al my members written.

Which day by day were fashioned: when as yet there was none of them.

How deare are thy counsayles vnto me, O God: howe great is the summe of them?

If I tell them, they are mo in number then the sande: when I wake vp, I am present with thee.

Wylt thou not slay the wycked, O God: depart from me ye bloudthirstie men.

For they speake vnrighteously against thee: and thyne enemyes take thy name in vayne.

Do not I hate them, O Lorde, that hate thee: and am not I greeued with those that ryse vp against thee?

Yea, I hate them ryght sore: euen as though they were mine enemies.

Trye me, O God, and seeke the grounde of mine hart: proue me and examine my thoughtes.

Loke well yf there be any way of wickednes in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. Cxl.

Deliuer me, O Lorde, from the euill man: and preserue me from the wicked man.

Which imagine mischiefe in their hartes: and styrre vp strife all the day long.

They haue sharpened their tongues lyke a Serpent: Adders poyson is vnder theyr lippes.

Kepe me, O Lorde, from the handes of the vngodly: preserue me from the wycked men, which are purposed to ouerthrowe my goynges.

The proud haue laide a snare for me, & spred a net

abrode with cordes: yea, and set trappes in my way.

I said vnto the Lorde, thou art my God: heare the voyce of my prayers, O Lorde.

O Lorde God, thou strength of my health: thou hast couered my head in the day of battayle.

Let not the vngodly haue his desire, O Lorde: let not his mischeuous imagination prosper, lest they be to proude.

Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

Let hotte burnyng coales fall vppon them: let them be cast into the fyre and into the pitte, that they neuer ryse vp agayne.

A man full of wordes shall not prosper vpon the earth: euill shall hunte the wicked person, to ouerthrowe hym.

Sure I am that the Lord wil auenge the poore: and maintaine the cause of the helpelesse.

The righteous also shall geue thankes vnto thy name: and the iust shall continue in thy sight.

Domine clamaui. Psal. Cxli.

LOrde I call vpon thee, haste thee vnto me: and consider my voyce, when I crye vnto thee.

Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my handes, be an euenyng sacrifice.

Set a wath, O Lorde, before my mouth: and kepe the dore of my lippes.

O let not myne hart be enclyned to any euyll thyng: let me not be occupied in vngodly workes with the men that worke wickednes, lest I eate of such thinges as please them.

Let the righteous rather smyte me frendly: and repro-

repzoue me.

But let not theyr precious haines breake myne head: yea, I will pray yet againſt theyr wickednes.

Let their iudges be ouerthrowen in ſtony places: that they may heare my wordes, for they are ſwete.

Our bones lie ſcattered before the pit: lyke as when one breaketh & heweth wood vpon the earth.

But myne eyes loke vnto thee, O Lorde God: in thee is my truſt, O caſt not out my ſoule.

Kepe me from the ſnare whiche they haue layde for me: and from the trappes of the wicked doers.

Let the vngodly fall into theyr owne nettes together: and let me euer eſcape them.

Voce mea ad Dominum. Pſal. Cxlij.

I Cryed vnto the Lorde with my voyce: yea, euen vnto the Lorde did I make my ſupplication. Euenyng prayer.

I powred out my complaynte before him: and ſhewed hym of my trouble.

When my ſpirite was in heauines, thou kneweſt my path: in the way wherein I walked, haue they priuilie layde a ſnare for me.

I loked alſo vpon my right hande: and ſee, there was no man that would knowe me.

I had no place to flee vnto: and no man cared for my ſoule.

I cried vnto thee, O Lord, and ſaid: thou art my hope and my portion in the lande of the lyuyng.

Conſider my complaint: for I am brought verye lowe.

O deliuer me from my perſecutours: for they are to ſtronge for me.

Bryng my ſoule out of priſon, that I may geue

thankes vnto thy name: which thing yf thou wilt graunt me, then shal the righteous resort vnto my company.

Domine exaudi. Psal. Cxliij.

HEare my prayer, O Lord, and consider my desire: harken vnto me for thy trueth and righteousnes sake.

And enter not into iudgement with thy seruaunt: for in thy sight shall no man liuing be iustified.

For the enemie hath persecuted my soule, he hath smytten my lyfe downe to the grounde: he hath layde me in the darknes, as the men that haue ben long dead.

Therefore is my spirite vexed within me: and my hart within me is desolate.

Yet do I remember the time paste, I muse vpon all thy workes: yea I exercise my selfe in the workes of thy handes.

I stretch forth my handes vnto thee: my soule gaspeth vnto thee, as a thirstie lande.

Heare me, O Lord, and that soone, for my spirite wareth faynt: hide not thy face from me, lest I be like vnto them that go downe to the pit.

O let me heare thy louyng kindnes betimes in the morning, for in thee is my trust: shewe thou me the way that I shoulde walke in, for I lift vp my soule vnto thee.

Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy louyng spirite leade me forth into the lande of ryghteousnes.

Quicken me, O Lord, for thy names sake: & for thy ryghte-

righteousnes sake, bring my soule out of trouble.

And of thy goodnes slea mine enemies, & destroy all them that vexe my soule: for I am thy seruaunt.

Benedictus Dominus. Psal. Cxliij.

BLessed be the Lorde my strength: which teacheth my hands to warre, and my fingers to fight. Mornyn prayer.

My hope, and my fortresse, my castle and deliuerer, my defender in whom I trust: which subdueth my people that is vnder me.

Lorde, what is man that thou hast suche respect vnto him: or the sonne of man that thou so regardest hym?

Man is like a thing of naught: his time passeth away like a shadowe.

Bowe thy heauens, O Lorde, and come downe: touche the mountaynes, and they shall smoke.

Cast forth the lightning, and teare them: shote out thyne arrowes and consume them.

Sende downe thyne hande from aboue: deliuer me, and take me out of the great waters, from the hande of straunge children.

whose mouth talketh of vanitie: and their right hande is a right hande of wickednes.

I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

Thou that gauest victory vnto kinges: and hast deliuered Dauid thy seruaunt from the peryll of the sworde.

Saue me and delyuer me from the hande of straunge children: whose mouth talketh of vanitie, and their right hande is a right hande of iniquitie.

That

That our sonnes maye growe vp as the yonge plantes: and that our daughters maye be as the pollished corners of the Temple.

That our garners may be full & plenteous with all maner of store: that our sheepe may bring forth thousandes and ten thousandes in our streates.

That our Oxen may be stronge to labour, that there be no decay: no leadyng into captiuitie, and no complaynyng in our streates.

Happy are the people that be in suche a case: yea blessed are the people whiche haue the Lorde for theyr God.

Exaltabo te Deus. Psal. Cxlv.

I wyll magnifie thee, O God, my king: and I wyll prayse thy name for euer and euer.

Euery day wyll I geue thankes vnto thee: and prayse thy name for euer and euer.

Great is the Lorde, and merueylous, worthy to be prayed: there is no ende of his greatnes.

One generation shall prayse thy workes vnto another: and declare thy power.

As for me I wyll be talkyng of thy worship: thy glory, thy prayse, and wonderous workes.

So that men shal speake of the might of thy merueylous actes: and I will also tell of thy greatnes.

The memoriall of thyne aboundaunt kyndnes shalbe shewed: and men shall syng of thy tyghteousnes.

The Lord is gracious and mercifull: long suffe-ryng, and of great goodnes.

The Lorde is louyng vnto euery man: and his mercy is ouer all his workes.

All thy workes prayse thee, O Lorde: and thy Saintes

Sainctes geue thankes vnto thee.

They shewe the glory of thy kyngdome: and talke of thy power.

That thy power, thy glory, and mightines of thy kingdome: might be knowen vnto men.

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

The eyes of all wayte vpon thee, O Lorde: and thou geuest them their meate in due season.

Thou openest thyne hand: and fillest all thinges liuyng with plenteousnes.

The Lorde is ryghteous in all his wayes: and holy in all his workes.

The Lorde is nye vnto all them that call vppon hym: yea, all such as call vpon him faythfully.

He will fulfill the desire of them that feare him: he also will heare their crye, and will helpe them.

The Lorde preserueth all them that loue hym: but scattereth abroade all the vngodly.

My mouth shall speake the prayse of the Lorde: and let all flesshe geue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. Cxlvi.

PRayse the Lorde, O my soule, whyle I lyue will I prayse the Lorde: yea as long as I haue any being, I will sing prayses vnto my God.

O put not your trust in Princes: nor in any chylde of man, for there is no helpe in them.

For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughtes perysshe.

Blessed

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

Which made heauen and earth, the Sea, and all that therin is: which kepeth his promise for euer.

Which helpeth them to right that suffer wrong: which feedeth the hungry.

The Lorde loseth men out of prison: the Lorde geueth sight to the blynde.

The Lorde helpeth them that are fallen: the Lorde careth for the ryghteous.

The Lorde careth for the straungers, he defendeth the fatherlesse and widdowe: as for the way of the vngodly, he turneth it vpside downe.

The Lorde thy God, O Sion, shall be kyng for euermore: and throughout all generations.

Laudate Dominum. Psal. Cxlvij.

Euenyng prayer.

O Prayse the Lorde, for it is a good thyng to sing prayses vnto our God: yea, a ioyfull and pleasaunt thyng is it to be thankefull.

The Lord doth builde vp Jerusalem: and gather together the outcastes of Israell.

He healeth those that are broken in hart: and geueth medicine to heale theyr sickenes.

He telleth the number of the starres: and calleth them all by theyr names.

Great is our Lord, and great is his power: yea, and his wisdome is infinite.

The Lorde setteth vp the meeke: and bryngeth the vngodly downe to the grounde.

O sing vnto the Lorde with thankes geuyng: kyng prayses vpon the Harpe vnto our God.

Which couereth the heauens with cloudes, and prepareth

prepareth rayne for the earth: and maketh the grasse to growe vpon the mountaines (and herbe for the vse of men.)

Which geueth fodder vnto the cattell: and feedeth the yonge Rauens that call vpon hym.

He hath no pleasure in the strength of an Horse: neyther delighteth he in any mans legges.

But the Lordes delyght is in them that feare hym: and put theyr trust in his mercy.

Prayse the Lord, O Jerusalem: prayse thy God, O Sion.

For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the floure of wheate.

He sendeth forth his commaundement vpon earth: and his worde runneth very swiftly.

He geueth Snowe like woll: and scattereth the hoare frost like ashes.

He casteth forth his yce lyke morselles: who is able to abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinaunces vnto Israell.

He hath not dealt so with any nation: neyther haue the heathen knowledge of his lawes.

Laudate Dominum de cœlis. Psal. Cxlviij.

PRayse the Lord of heauen: prayse him in the height.

Prayse him all ye Angels of his: prayse hym all his hoste.

Prayse him Sunne and Moone: prayse hym all ye

ye starres and light.

Prayse him all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde: for (he spake the worde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a law, which shall not be broken.

Prayse the Lorde vpon earth: ye Dragons, and all depes.

Fyre and hayle, snowe and vapours: wynde and storme fulfyllyng his worde.

Mountaynes and all hilles: fruitefull trees and all Cedars.

Beastes and all cattell: wormes and fethered foules.

Kinges of the earth and all people: Princes and all iudges of the worlde.

Yonge men and maydens, olde men and children, prayse the name of the Lorde: for his name only is excellent, and his prayse aboue heauen and earth.

He shall exalt the horne of his people, all his Saintes shall prayse him: euen the children of Israell, euen the people that serueth hym.

Cantate Domino. Psal. Cxlix.

SYng vnto the Lorde a newe song: let the congregation of Saintes prayse hym.

Let Israell reioyce in him that made him: & let the children of Sion be ioyfull in their kyng.

Let them praise his name in the daunce: let them sing prayses vnto hym with Tabret and Harpe.

For the Lorde hath pleasure in his people: and helpeth the mete harted.

Let the Saintes be ioyfull with glory: let them reioyce in their beddes.

Let the prayses of God be in their mouth: and a two edged swoorde in their handes.

To be auenged of the Heathen: and to rebuke the people.

To binde their kinges in chaynes: and their nobles with linkes of yron.

That they maybe auenged of them, as it is written: suche honour haue all his Saintes.

Laudate Dominum. Psal. CL.

O Prayse God in his holynes: prayse him in the firmament of his power.

Prayse him in his noble actes: prayse him according to his excellent greatnes.

Prayse him in the sounde of the Trumpet: praise him vpon the Lute and Harpe.

Prayse him in the Cimbales and daunces: praise him vpon the stringes and pipe.

Praise him vpon the well tuned Cimbals: prayse him vpon the loude Cimbals.

Let euery thyng that hath breath: prayse the Lorde.

FINIS.

¶ Certayne Godly prayers to be vsed for sundry *purposes*.

¶ A generall confession of sinnes, to be sayd euery mornyng.

O Almightie God our heauenly father, I confesse and knowledge that I am a miserable and a wretched sinner, and haue manyfolde wayes most greeuously transgressed thy moste godlye commaundementes, through wycked thoughtes, vngodly lustes, sinneful wordes and dedes, and in my whole lyfe. In sinne am I borne and conceyued, and there is no goodnes in me, inasmuch as if thou shouldest enter into thy narrowe iudgement with me, iudging me accordyng vnto the same, I were neuer able to suffer or abyde it, but must nedes perishe, and be dampned for euer. So litle helpe, comfort, or succour, is there either in me, or in any other creature. Onely this is my comfort (O heauenly father) that thou didst not spare thy only deare beloued sonne, but diddest geue him vp vnto the most bitter and moste vyle and slaunderous death of the crosse for me, that he might so pay the raunsome for my sinnes, satisfie thy iudgement, styll and pacifie thy wrath, reconcile me agayne vnto thee, and purchase me thy grace and fauour, and euerlasting lyfe. Wherefore through the merite of his moste bitter death and passion, and through his innocent bloudsheddyng, I beseche thee, O heauenly father, that thou wilt vouchsafe to be gracious and mer-

ciful

ous and mercyfull vnto me, to forgeue and pardon me of all my sinnes, to lyghten my hart with thy holy spirite, to renue, confirme, and strengthen me with a right and a perfect fayth, and to enflame me in loue towarde thee and my neyghbour, that I may hencefoyth with a wyllyng and a gladde hart, walke as it becommeth me, in thy most godly commaundementes, and so glorifie & prayse thee euerlasting. And also that I may with a free conscience and quiet hart, in all maner of temptations, afflictions, or necessities, and euen in the very panges of death, crye boldly and merily vnto thee and say: I beleue in God the father almightie, maker of heauen and earth, and in Iesus Christ. &c. But O Lord God heauenly father, to comfort my selfe in affliction and temptation, with these articles of the Christian fayth, it is not in my power: For fayth is thy gyft, and forasmuche as thou wylt be prayed vnto and called vpon for it, I come vnto thee to praye and beseche thee, both for that and for all my other necessities, euen as thy deare beloued sonne our sauiour Christ Iesus hath hym selfe taught vs. And from the very bottome of my hart I crye and saye: O our father whiche art in heauen. &c.

¶ Prayers to be sayde in the Mornyng.

MErcifull Lorde God, heauenly father, I render moste hygh laudes, prayse, and thankes vnto thee, that thou hast preserued me both this nyght and all the tyme and dayes of my lyfe hytherto vnder thy protection, and hast suffred me to lyue vntill this

sent houre. And I beseech thee hartyly, ℣ thou wylt vouchsafe to receiue me this day, and the residue of my whole lyfe from henceforth into thy tuicion, rulyng and gouernyng me with thy holy spirite, that all maner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may be vtterly chased and dryuen out of my hart; and that I may be iustified and saued both body and soule, through a ryght and a perfect fayth, and so walke in the lyght of thy most godly truth, to thy glory and prayse, and to the profite and furtheraunce of my neyghbour, thorow Jesus Christ our Lord and sauiour. Amen.

ALl possible thankes that we are able we render vnto thee, O Lorde Jesus Christ, for that thou hast wylled this nyght past to be prosperous vnto vs and we beseche thee lyke wyse to prosper all this saue day vnto vs, for thy glory, and for the health of our soule, and that thou whiche art the true lyght, not knowing any goyng downe, and whiche art the sonne eternall, geuyng lyfe, foode, and gladnesse vnto all thynges, vouchsafe to shine into our myndes, that we may not any where stumble to fall into any sinne, but may through thy good guyding and conductyng, come to the lyfe euerlastyng. Amen.

O Lord Jesus Christ, which art the true sunne of the worlde, euermore arysyng, and neuer goyng downe, which by thy most holsome appearyng and syght, doest bryng forth, preserue, norysshe, and refreshe all thynges, alwell that are in heauen, as also that are on earth, we beseche thee mercyfully ℣ fauourably to shyne into our hartes, that the nyght ℣ darknes of sinnes, and the mistes

of

of errours on euery syde driuen away, thou brightlye shynyng within our hartes, we may all our life space go without any stumbling or offence, and may decently and semely walke (as in the day tyme) beyng pure and cleane from the workes of darknesse, and abounding in al good workes which God hath prepared for vs to walke in, which with the father and with the holy ghost, liuest and raignest for euer and euer. Amen.

O God and Lorde Iesus Christ, thou knowest, yea and hast also taught vs howe great the infirmitie and weaknesse of man is, and howe certayne a thyng it is, that it can nothyng do without thy godly helpe. If man trust to himselfe, it can not be auoyded, but that he must headlong runne and fall into a thousande vndoynges & mischieles. O our father haue thou pitie and compassion vpon the weaknesse of vs thy children, be thou prest and redy to helpe vs, alwayes shewyng thy mercy vpon vs, and prospering whatsoeuer we godly go about, so that thou geuyng vs lyght, we maye see what thynges are truely good in dede, thou encouraging vs, we may haue an earnest desyre to the same, and thou beyng our guide, we may come where to obtaine them, for we hauing nothing but mistrust in our selues, do yelde and commit our selues full and whole vnto thee alone, which workest all thynges in all creatures, to thy honour and glory. So be it.

¶ A prayer agaynst temptation.

O Lorde Iesus Christ, the only staye and fence of our mortal state, our only hope our only saluation, our glory, and our triumph, who in the flesh (which thou

hadst for our only cause taken vpon thee) vtterly suf-
fer thy selfe to be tempted of Sathan, & who only
and alone of all men, vtterly ouercome and
vanquisshe sinne, death, the worlde, the deuyll, and
al the kingdome of hell: and whatsoeuer thou hast
so ouercommed, for our behofe it is that thou hast
ouercommed it, neither hath it ben thy wyl to haue
any of thy seruauntes kepe battayle or fight with
any of the forsayd euils, but of purpose to reward
vs with a crowne of the more glory for it, & to the
intent that thou myghtest lykewyse ouerthrowe
Sathan in thy members, as thou hadst afore done
in thine owne person. Geue thou (we beseech thee)
vnto vs thy souldiours (O Lion most victorious of
the tribe of Juda) strength agaynst the roaryng
Lion, whiche continually wandereth to and fro,
seekyng whom he may deuour. Thou beyng that
same serpent, the true geuer of health and life, that
were nayled on hygh vpon a tree, geue vnto vs thy
litle sely ones, wyfnesse agaynst the deceytfull a-
waytyng of the most subtyll serpent. Thou beyng
a Lambe as whyte as snowe, the vanquisher of
Sathans tiranny, geue vnto vs thy litle sheepe the
strength and vertue of thy spirite, that beyng in
our owne selues weake and feeble, and in thee
strong and valiaunt, we may withstande and ouer-
come all assaultes of the deuyll, so that our ghostly
enemy may not glory on vs, but beyng conquered
throwe thee, we may geue thankes to thy mercy,
which neuer leaueth them destitute that put their
trust in thee, who lyuest and raignest God for euer.
without ende.

¶ A prayer

¶ A prayer for the obtayning of wisdome.

O God of our fathers, and Lord of mercy, Sap. ix.
thou that hast made all thynges with thy worde, and ordayned man through thy wisdome that he should haue dominion ouer the creatures whiche thou hast made, that he should order the world according to equitie & ryghteousnes, and execute iudgement with a true hart: geue me wysdome which is euer about thy seate, and put me not out from among thy children, for I thy seruaunt and sonne of thy handmayde, am a feeble person, of a short time, and to yong to the vnderstanding of thy iudgement and lawes: yea, though a man be neuer so perfect among the children of men, yet yf thy wysdome be not with him, he shalbe nothyng worth. Oh sende the wisdome out of thy holy heauens, and from the throne of thy maiestie, that she may be with me and labour with me, that I may knowe what is acceptable in thy sight, for she knoweth and vnderstandeth all thinges, & she shall conduct me right soberlye in thy workes, and preserue me in her power, so shall my workes be acceptable. Amen.

¶ A prayer against worldly carefulnes.

O Most deare and tender father, our defender and norysher, endue vs with thy grace, that we may cast of the great blindnes of our mindes, and carefulnes of worldly thynges, and may put our whole study and care in kepyng of thy holy lawe, and that we may labour and trauayle for our necessities in this lyfe, lyke the byrdes of the ayre, and the Lilies of the fielde, without care. For thou hast

promysed to be carefull for vs, & hast commaunded that vpon thee we shoulde cast all our care: whiche liuest and raignest, worlde without ende. Amen.

¶ A prayer necessary for all persons.

Mercyfull God, I a wretched sinner re-
knowledge my selfe bounde to kepe thy
holy commaundementes, but yet vna-
ble to perfourme them, and to be accep-
ted for iust, without the tryghteousnes
of Iesu Christ thy only sonne, who hath perfectly
fulfilled thy law, to iustifie all men that beleue and
trust in him. Therfore graunt me grace I beseche
thee, to be occupied in doing of good workes, which
thou commaundest in holy scripture, all the dayes
of my lyfe, to thy glory, and yet to trust only in thy
mercy, and in Christes merites, to be pourged from
my sinnes, and not in my good workes, be they ne-
uer so many. Geue me grace to loue thy holy word
feruently, to searche the Scriptures diligently, to
reade them humbly, to vnderstande them truely, to
lyue after them effectually. Order my lyfe so, O
Lord, that it be alway acceptable vnto thee. Geue
me grace not to rejoyce in any thyng that displea-
seth thee, but euermore to delight in those thinges
that please thee, be they neuer so contrary to my de-
syres. Teache me so to pray, that my petitions may
be graciously harde of thee. Kepe me vpryght a-
mong diuersitie of opinions, and iudgementes in
the worlde, that I neuer swarue from thy trueth,
taught in holy Scripture. In prosperitie, O Lord,
saue me, that I ware not proude. In aduersitie
helpe me, that I neyther dispayre nor blaspheme
thy holy name, but taking it pacyently, to geue thee

thankes

thankes, and truſt to be delyuered after thy pleaſure. When I happen to fall into ſinne throughe frailtie, I beſeche thee to worke true repentaunce in my hart, that I may be ſory without deſperation, truſt in thy mercy without preſumption, that I may amende my lyfe, and become truely religious without hypocriſie, lowely in hart without fayning, faythfull and truſty without deceipt, merye without lyghtneſſe, ſadde without miſtruſt, ſober without ſlouthfulnes, content with myne owne, without couetouſnes. To tell my neyghbour his faultes charitably without diſſimulation. To inſtruct my houſholde in thy lawes truely. To obey our king and all gouernours vnder him vnfaynedlye. To receyue al lawes and common ordinaunces (whiche diſagreeth not from thy holy worde) obedientlye. To pay euery man that whiche I owe vnto him truely. To bachebite no man, nor ſlaunder my neighbour ſecretly, and to abhorre all vyce, louing al goodnes earneſtly. O Lord graunt me thus to do, for the glory of thy holy name. Amen.

¶ A prayer neceſſary to be ſayde at all tymes.

Bountifull Jeſu, O ſweete Sauiour, O Chriſt the ſonne of God, haue pitie vpon me, mercyfully heare me, and deſpiſe not my prayer. Thou haſt created me of nothyng, thou haſt redeemed me from the bondage of ſinne, death, and hell, not wyth golde nor ſiluer, but wyth thy moſte precious body once offred vpon the croſſe, & thine owne bloud ſhed once for all for my raunſome. Therefore ſaue me

not away whom thou by thy great wysdome hast made, dispise me not whom thou hast redeemed with suche a precious treasure, nor let my wyckednes destroy that, which thy goodnes hath buylded: Nowe whyles I lyue, O Jesu haue mercy on me, for if I dye out of thy fauour, it wyl be to late afterwarde to call for thy mercy: whyles I haue time to repent, looke vppon me with thy mercifull eyes, as thou didst vouchsafe to loke vpon Peter thine Apostle, that I may bewayle my sinfull life, and obtaine thy fauour and die therin. I reknowledge, that if thou shouldest deale with me accordyng to very iustice, I haue deserued euerlastyng death. Therfore I appeale to thy hygh throne of mercy, trustyng to obtayne Gods fauour, not for my merites, but for thy merites (O Jesu) who hast geuen thy selfe an acceptable sacrifice to the father, to appease his wrath, and to bryng all sinners (truely repentyng and amendyng their euyll life) into his fauour agayne. Accept me, O Lorde, among the number of them that shalbe saued, forgeue me my sinnes, geue me grace to leade a godly and innocent life, graunt me thy heauenly wisedome, inspire my hart with fayth, hope, and charitie: geue me grace to be humble in prosperitie, pacient in aduersitie, obedient to my rulers, faythfull vnto them that trust me, dealyng truly with all men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vnclennes, to do good after my power vnto all men, to hurt no man, that thy name may be glorified in me during this present life, and that I after ward may obtayne euerlasting lyfe thorowe thy mercy, and the merites of thy passion. Amen.

¶ Certayne

¶ Certayne prayers, taken out of the seruice dayly vsed in the Queenes house.

ALmightie God, the father of mercy, and God of all comfort, the whiche only forgeuest sinne, forgeue vnto vs our sinnes good Lorde, forgeue vnto vs our sinnes, that by the multitude of thy mercyes, they may be couered and not imputed vnto vs, and by the operation of the holy ghost, we maye haue power and strength hereafter to resiste sinne, by our Sauiour and Lord Jesu Christ. Amen. Munday

DLorde God, whiche despysest not a contrite hart, and forgettest the sinnes and wickednes of a sinner in what houre soeuer he doth mourne and lament his olde maner of lyuyng: Graunt vnto vs (O Lord) true contrition of hart, that we may vehemently despise our sinnefull lyfe past, and wholly be conuerted vnto thee, by our Sauiour and Lorde Jesus Christ. Amen. Tuesday.

DMercifull father, by whose power & strength we may ouercome our enemyes both bodyly and ghostly: Graunt vnto vs (O Lorde) that accordyng to our promyse made in baptisme, we may ouercome the chiefe enemies of our soule, that is, the desires of the world, the pleasure of the flesh, and the suggestions of the wicked spirit: & so after, leade our lyues in holynes and ryghteousnes, that we may serue thee in spirit and in trueth, and that by our Sauiour and Lorde Jesus Christ. Amen. VVednesday.

DAlmightie and euerlastyng God, whiche not only geuest euery good and perfite gyfte, but also encreasest those gyftes that thou hast geuen, Thursday.

men, we moſt humbly beſeche thee mercyfull God, to encreaſe in vs the gift of fayth, that we may truly beleue in thee, and in thy promiſes made vnto vs, and that neyther by our negligence, nor infirmitie of the fleſhe, nor by the greeuouſnes of temptation, neyther by the ſubtill craftes and aſſaultes of the deuyll, we be dryuen from fayth in the bloud of our Sauiour and Lorde Ieſu Chriſt. Amen.

yday.

GRaunt vnto vs O mercyfull God, we moſte hartyly beſeche thee, knowledge and true vnderſtanding of thy worde, that all ignorauunce expelled, we may knowe what thy wyll and pleaſure is in all thinges, and howe to do our dueties, and truely to walke in our vocation, and that alſo we may exerciſe in our lyuyng thoſe thynges that we do knowe, that we be not onlye knowers of thy worde good Lord, but alſo be workers of the ſame: by our Sauiour and Lorde Ieſus Chriſt. Amen.

aterday.

DAlmighetie God, whiche haſt prepared euerlaſting life to all thoſe that be thy faythfull ſeruauntes: Graunt vnto vs Lorde, ſure hope of the lyke euerlaſtyng, that we beyng in this miſerable worlde, may haue ſome taſte and feelyng of it in our hartes, and that not by our deſeruyng, but by the merites and deſeruyng of our Sauiour and Lorde Ieſu Chriſt. Amen.

DMercifull God, our onlye ayde, ſuccour, and ſtrength at al times, graunt vnto vs, O lord, that in the tyme of proſperitie, we be not proude, and ſo forget thee, but that with our whole power and ſtrength we may cleaue vnto thee, and in the time of aduerſitie, that we fall not to infidelitie

litie and desperation, but that alwayes with a constant fayth we may call for helpe vnto thee: graunt this O Lorde for our aduocate sake, and Sauiour Iesu Christ. Amen.

Sunday.

O Almightie and mercyfull Lord, which geuest vnto thy elect people the holy ghost, as a sure pledge of thy heauenly kyngdome: Graunt vnto vs O Lord, thy holy spirite, that he may beare witnes with our spirit, that we be thy children and heyres of thy kingdome, and that by the operation of this spirite, we may kyll all carnall lustes, vnlawfull pleasures, concupiscence, euyll affections contrary vnto thy wyll, by our Sauiour and Lord Iesu Christ. Amen.

¶ A prayer for trust in God.

The beginning of the fall of man, was trust in hym selfe. The beginning of the restoryng of man, was distrust in hym selfe, & trust in God. O most gracious & most wise guide our Sauiour Christ, whiche doest leade them the ryght way to immortall blessednes, which truly and vntaignedly trusting in thee, commit them selfe to thee: graunt vs, that lyke as we be blynd and feeble in dede, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so far to see, that alway we may haue thee before our eyes, to folow thee beyng our guide, to be ruled at thy call most obediently, & to commit our selues wholly vnto thee, that thou which onlye knowest the way, mayest leade vs the same way vnto our heauenly heyres. To whom with the father and the holy ghost, be glory for euer. Amen.

¶ A prayer for the concorde of Christes Churche.



Ryse Lorde, let thyne enemyes be scattered, thy haters put to flight, the ryghteous and Chrystes Disciples make pleasaunt and mery, let them syng prayses and pleasaunt songes vnto thee, let them blowe abrode thy magnificence, let them most hyghly aduaunce thy maiestie, let thy glory growe, let the kingdome of Chryst from heauen among the chosen be enlarged, be thou the father of the fatherlesse, the iudge of the widdowes, and the protectour of them namely whom the worlde forsaketh, whose consciences be troubled, whom the worlde pursueth for Chrystes sake, which be nedy & wrapped ful of misery. In thy house, O Lord, let vs dwell in peace and concorde, geue vs all one hart, one minde, one true interpretation vpon thy word. Plucke of the bandes as wel from the consciences, as from the bodies of the miserable captiues, & of them also which as yet be hedged in within the listes of death, & vnaduisedly striue against grace. Howe dry (Lord) is the flocke of thine heritage? I pray thee powre downe largely the shoures of thy graces, let a more plenteous fruitfulnes chaunce, let thy people be strengthned with thy spirit, graunt vs lord thy word abundantly, so that there may be many preachers of thy Gospel, which may within them selues holyly conspire and agree. Let the church the spouse of Chryst deale large spoiles of the cõquered Sathan. All that beleue in thee, by Chryst (O Lorde God of health) mought lift thee vp with prayses, myght renounce thee, and enroll thee, we be entred into the voyage

of

of saluation. Conducte vs luckyly vnto the port, that beyng delyuered by thee from the very death, we may escape and come to the very life. Finish the thyng that thou hast begon in vs, make vs to encrease from faith to faith, leaue vs not to our owne wyll and choyse, for it is slippery and redy to fall. To the thunderboltes of thy worde put violence, that we may geue the glory to thee alonely. Geue to thy people corage and power to withstand sinne and to obey thy worde in all thynges, O Lord God most glorious and excellent ouer all.

¶ A prayer against the enemies of Christes trueth.

DElyuer me (O Lorde) from the vngodly and tyrke necked persons, for thou seest howe in theyr hartes they imagine mischiefe, and haue great pleasure to picke quarrelles, theyr tongues be more sharpe than any Adders styng, and vnder theyr lippes lurketh poyson of Adders. But O mercyfull Lorde, let me not fall into theyr handes, that they handle not me after their owne lustes. Thou only art my God, thou must heare my piteous plaint. Lord that rulest altogether, that art the strength and power of my defence, be thou as a sallet on my head, whensoeuer the vngodly shall assault me, neyther suffer thou not the wycked thus to prosper in theyr matters, suffer not theyr croked and malicious stomakes to encrease and spitefully reuyle thee. Looke vppon thy poore wretches cause, and ryd me out of these dayly greeuaunces, then shall I with a vpryght hart and pleasaunt countenaunce, extoll and magnifie thy holy name. Amen.

¶ A prayer

¶ A prayer for pacience in trouble.

HOwe hast thou (O Lorde) humbled and plucked me downe? I dare nowe vnnethes make my prayers vnto thee, for thou art angry with me, but not without my deseruyng. Certaynely I haue sinned Lorde I confesse it, I wyll not deny it: But oh my God pardon my trespasses, release my dettes, render nowe thy grace agayne vnto me, stoppe my woundes, for I am al to plaged & beaten: yet Lord this notwithstanding I abide pacientlye, and geue mine attendaunce on thee, continuallye waytyng for reliefe at thy hande, and that not without skyll, for I haue receiued a token of thy fauour and grace towardes me. I meane thy worde of promyse concernyng Christ, who for me was offred on the crosse for a raunsome, a sacrifice, and price for my sinnes, wherfore according to that thy promise, defende me Lorde by thy right hande, and geue a gracious eare to my requestes, for all mans staues are but vayne. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine only aydour and protectour, O Lorde God almightie. Amen.

¶ A prayer to be sayde at night, goyng to bedde.

MErcyfull Lorde God, heauenly father, whether we sleepe or wake, lyue or dye, we are alwayes thyne, wherfore I beseech the hartyly that thou wylt vouchsafe to take care & charge of me, & not to suffer me to perishe in the workes of darknesse, but to kindle the light of thy countenaunce in my hart, that thy godly knowledge maye dayly increase in me, thorowe a right

right & pure faith, & that I may alwayes be founde to walke and liue after thy wyll and pleasure, thorowe Iesus Christ our Lord and sauiour. Amen.

¶ A prayer to be sayde at the houre of death.

O Lorde Iesu, which art the onlye healthe of all men liuing, and the euerlastyng life of them which dye in faith, I wretched sinner geue and submit my selfe wholly vnto thy most blessed wil. And I being sure that the thing cannot perysshe whiche is committed vnto thy mercy, wyllyngly nowe I leaue this frayle and wicked flesshe, in hope of the resurrection, whiche in better wyse shall restore it to me agayne. I beseech thee most mercyfull Lorde Iesus Christ, that thou wilt by thy grace make strong my soule against al temptation, and that thou wilt couer and defend me with the buckler of thy mercy against al thassaultes of the deuill. I see and knowledge that there is in my selfe no helpe of saluation, but all my confidence, hope, and trust, is in thy most mercyfull goodnes. I haue no merites nor good workes which I may allege before thee. Of sinnes & euill workes (alas) I se a great heape, but through thy mercy I trust to be in the number of them, to whom thou wylt not impute theyr sinnes, but take and accept me for ryghteous and iust, and to be the inheritour of euerlasting life. Thou mercifull Lord wert borne for my sake, thou dydst suffer both hunger and thyrst for my sake, thou dydst preache and teache, thou didst pray and fast for my sake, thou dydst all good workes and deedes for my sake, thou sufferedst most greeuous paynes and tormentes for my sake. And finally, thou gauest thy most precious

body to dye, and thy bloud to be shed on the crosse
for my sake. Nowe most merciefull Sauiour, let all
these thynges profite me which thou freely hast gi-
uen me, that hast geuen thy selfe for me. Let thy
bloud cleanse and washe away the spottes & foulnes
of my sinnes. Let thy righteousnes hyde and cou-
my vnrighteousnes. Let the merites of thy passio
and bloud, be the satisfaction for my sinnes. Geue
me Lorde thy grace, that my fayth and saluation in
thy bloud wauer not in me, but euer be firme and
constant, that the hope of thy mercy and lyfe euer-
lasting neuer decay in me, that charitie waxe no
colde in me. Finally, that the weakenes of my fle
be not ouercome with the feare of death. Graun
me merciefull Sauiour, that when death hath shu
vp the eyes of my body, yet that the eyes of my soul
maye styll beholde and looke vpon thee, that whe
death hath taken away the vse of my tongue an
speache, yet that my hart may crye and saye vnto
thee, In manus tuas domine commendo spiritum
meum (that is to say) O Lorde into thy
handes I geue and commit my soule.
Domine Iesu accipe spiri-
tum meum.
Lorde Iesu receyue my
soule vnto thee.
Amen.

FINIS.

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